

LEVITICUS.

INTRODUCTION.

1. LEVITICUS, that is, the Levitical Book, is the name by which this portion of the law of Moses has always been called by the Hellenistic Jews and the Christian Church.

Leviticus is closely connected with Exodus at its commencement, and with Numbers at its conclusion; but differs from those books in its general exclusion of historical narrative. The only historical portions are the accounts of the Consecration of the priests, with the deaths of Nadab and Abihu (chs. viii.—x.), and of the punishment of the blasphemer (xxiv. 10—23). A large portion of it is occupied with instructions for the service of the Sanctuary.

2. The authorship of Leviticus is ascribed in the main to Moses.

The book has no pretension to systematic arrangement as a whole, nor does it appear to have been originally written all at one time.¹ There are præ-Mosaic fragments, together with passages probably written by Moses on previous occasions and inserted in the places they now occupy when the Pentateuch was put together; insertions

also occur of a later date which were written, or sanctioned, by the Prophets and holy men who, after the Captivity, arranged and edited the Scriptures of the Old Testament.

3. The instructions respecting the offerings for the Altar contained in Leviticus were recorded with a view to the guidance of those who were practically conversant with the service of the Tabernacle. They do not furnish a methodical statement for the information of those who are strangers to the subject. A short sketch of the ritual of the Altar, may therefore well form part of an Introduction to the study of this Book.

The whole sacrificial system of the Hebrew Law was intended for a people already brought into covenant with the living God, and every sacrifice was assumed to have a vital connexion with the spirit of the worshipper. A Hebrew sacrifice, like a Christian Sacrament, possessed the inward and spiritual grace, as well as the outward and visible sign;² and may have borne to each man a very different amount of meaning, according to the religious conditions of the mind. One may have come in devout obedience to the voice of the Law, with little more than

¹ The contents of Leviticus may be tabulated as follows:—(a) i–vii.; (b) viii.; (c) ix.; (d) x.; (e) xi.; (f) xii.; (g) xiii. xiv.; (h) xv.; (i) xvi.; (j) xvii.; (k) xviii. 1–18; (l) xviii. 19–30; (m) xix.; (n) xx.; (o) xxi.–xxii. 16; (p) xxii. 17–33; (q) xxiii.; (r) xxiv. 1–9; (s) xxiv. 10–23; (t) xxv.; (u) xxvi.; (v) xxvii.

² Ps. xl. 6; 1. 8–14; Prov. xxi. 3; Is. i. 11–15; Jer. vii. 21–23; Hos. vi. 6; Mic. vi. 7, 8. Cp. 1 Sam. xv. 22; Matt. v. 23, 24.

a vague sense that his offering in some way expressed his own spiritual wants, and that the fact that he was permitted to offer it, was a sacramental pledge of God's good will and favour towards him. But to another, with clearer spiritual insight, the lessons conveyed in the symbols of the Altar must have all converged with more or less distinctness towards the Lamb slain from the foundation of the world,³ Who was to come in the fulness of times that He might fulfil all righteousness,⁴ and realize in the eyes of men the true Sin-offering, Burnt-offering, and Peace-offering.⁵

The general name for what was formally given up to the service of God was *korbān*,⁶ which exactly answers to the English words, *offering* and *oblation*. Whatever offerings were brought to be sacrificed on the Altar, may be thus classed:—

Offerings for the Altar.

<i>Animal.</i> ⁷	<i>Vegetable.</i>
1 Burnt-offerings,	1 Meat and Drink-offerings for the Altar in the Court.
2 Peace-offerings,	2 Incense and Meat-offerings for the Holy Place within the Tabernacle.
3 Sin-offerings.	

The offerings for the Altar were (1) public,⁸ and (2) private sacrifices; the mode of conducting which was nearly the same. The

first three chapters of Leviticus relate entirely to private voluntary offerings.

The external distinction between the three classes of animal sacrifices may be thus broadly stated:—the Burnt-offering was wholly burnt upon the Altar; the Sin-offering was in part burnt on the Altar, and in part, either given to the priests or burnt outside the camp; and the Peace-offering was shared between the Altar, the priests and the sacrificer. This formal difference is immediately connected with the distinctive meaning of each kind of sacrifice. See pp. 229, 230.

Five animals are named in the Law as suitable for sacrifice, the ox, the sheep, the goat, the dove and the pigeon. It is worthy of notice that these were all offered by Abraham in the great sacrifice of the Covenant.⁹

Three conditions met in the sacrificial quadrupeds; (1) they were clean according to the Law; (2) they were commonly used as food; and, being domesticated, (3) they formed a part of the home wealth of the sacrificers.¹

Every animal offered in sacrifice was to be perfect, without spot or blemish;² and might vary in age between not less than a week and three years.³

The man who offered a private sacrifice led with his own hands the victim into the Court of the Sanctuary, and formally presented it to the priest in front of the Tabernacle.⁴ The sacrificer then

³ Rev. xiii. 8.

⁴ Matt. iii. 15.

⁵ 2 Cor. v. 21; Eph. v. 2; Eph. ii. 13, 14; 1 Cor. v. 7; Joh. vi. 54.

⁶ Cp. Mark vii. 11. See ii. 12; xxvii. 30; Num. xviii. 12, 26; Num. vii. 3; xxxi. 50.

⁷ Besides these three classes there were the peculiar offerings connected with the Paschal Lamb (Ex. xii. 3), the Scape goat (xvi. 10), and the Red Heifer (Num. xix. 2).

⁸ Ex. xxix. 38–44; Num. xxviii. xxix.

⁹ Gen. xv. 9.

¹ The absence of one or more of these conditions explains the exclusion of many animals, and (among vegetable offerings) of many natural productions.

² xxii. 18–25 and reff.

³ xxii. 27; Ex. xxii. 30; Gen. xv. 9.

⁴ See note on i. 3. Cp. i. 4; xvi. 21.

laid, or rather pressed, his hand upon its head, and according to Jewish traditions, always uttered a prayer or confession of some sort while his hand rested on the head of the victim, except in the case of Peace-offerings.

The regular place for slaughtering the animals for Burnt-offerings, Sin-offerings and Trespass-offerings, was the north side of the Altar.⁵ Tradition tells us that before the sacrificer laid his hand upon the head of the victim, it was bound by a cord to one of the rings fixed for the purpose on the north side of the Altar, and that at the very instant when the words of the prayer, or confession, were ended, the fatal stroke was given. The Peace-offerings and the Paschal lambs, might, it would seem, be slain in any part of the Court.⁶

The mode of killing appears not to have differed from that of slaughtering animals for food. The throat was cut while a priest or assistant held a bowl under the neck to receive the blood.⁷ The sacrificer, or his assistant, then flayed the victim and cut it into pieces,⁸ probably while the priest was engaged in disposing of the blood.

In sacrificing the Burnt-offerings, the Peace-offerings and the Trespass-offerings,⁹ the priests "sprinkled" or rather cast the blood about, so that the blood should be diffused over the sides of the Altar. In the Sin-offerings, the priest had to take some of the blood with his finger and put it upon the

horns of the Altar of Burnt-offering, and to pour out what remained at the bottom of the Altar, if the Sin-offering was for one of the common people, or for a ruler: if the Sin-offering was for the Congregation or for the High-priest, in addition to these two processes, the High-priest himself had to bring a portion of the blood into the Sanctuary, to sprinkle it with his finger seven times before the vail, and to put some of it upon the horns of the Altar of Incense.¹

The great Altar of the Temple was furnished with two holes at its south-west corner through which the blood ran into a drain which conveyed it to the Cedron. There was probably some arrangement of this kind for taking the blood away from the Altar in the Wilderness.

When the blood was disposed of, the skin removed, and the animal cut into pieces, the sacrificer, or his assistant, washed the entrails and feet. In the case of a Burnt-offering, all the pieces were then taken to the Altar and salted. The priest next piled the pieces on the Altar, the hind limbs being probably put at the base of the pile, then the entrails and other viscera with the fat, then the fore limbs, with the head at the top.

The parts burnt upon the Altar of the Peace-offering, the Sin-offering and the Trespass-offering, were the same in each case; and consisted of the fat, and the kidneys, and the caul above the liver.²

The parts of the victims which regularly fell to the priests were:—

Of the Burnt-offerings, only the hide, the whole of the flesh being consigned to the Altar: of the

⁵ i. 11; vi. 25; vii. 2.

⁶ Cp. i. 11 with iii. 2. See i. 5, &c. &c.; Ex. xxxvii. 1; Cp. 2 Chron. xxx. 17.

⁷ ix. 9, xvii. 3.

⁸ i. 5, 6, &c.

⁹ i. 5, 11; iii. 2, 8, 13; vii. 2.

¹ See notes to ch. iv.

² ix. 10. See note.

Peace-offerings, the breast and the right shoulder (or leg), which might be eaten by the priests and their families in any unpolluted place. The hide appears to have been retained by the sacrificer : of the Sin-offerings and the Trespass-offerings, the whole of the flesh (except the fat portions burnt on the Altar), and probably the hide. The flesh could only be eaten within the precinct of the Tabernacle. It was distinguished from the "holy" flesh of the Peace-offerings as being "most holy."³

Connected with the priests' breast and shoulder is the inquiry as to the two ceremonies called *waving* and *heaving*. The shoulder, which belonged to the officiating priest, was heaved, and the breast, which was for the common stock of the priests in general, was waved before the Lord. Each process appears to have been a solemn form of dedicating a thing to the use of the Sanctuary. The term strictly rendered Heave-offering appears to be used in as wide a sense as *korbān*, for offerings in general.⁴ That rendered Wave-offering is not so broadly applied. The Rabbinites say that heaving was a moving up and down, waving a moving to and fro. But, as waving appears to have been the more solemn process of the two, it was probably, in accordance with its derivation,⁵ a movement several times repeated, while heaving was simply a lifting up once.

Every Burnt-offering and Peace-

offering was accompanied by a Meat-offering (rather Vegetable-offering, see ch. ii. with the notes) and a Drink-offering (Ex. xxix. 43). There is no mention of this in Leviticus. The quantities of flour, oil and wine were proportioned to the importance of the victims.

The whole of the Meat-offerings and Drink-offerings, with the exception of what was burnt, or poured, on the Altar, fell to the lot of the priests. See ii. 3.

The Sin-offering and the Trespass-offering were sacrificed without either Meat-offering or Drink-offering.

4. In the earliest record of sacrifice (Gen. iv. 3—5) the name given in common to the animal and vegetable offerings is *minchāh* (i. e. a gift), which the Law afterwards restricted to the vegetable-offerings (ii. 1 note).

The sacrifices of Noah after the flood consisted of Burnt-offerings of clean beasts and birds offered upon an altar.⁶

The Covenant sacrifice of Abraham⁷ consisted of one of each of the five animals which the Law afterwards recognized as fit for sacrifice. But the cutting in twain of the four-footed victims appears to mark it as a peculiar rite belonging to a personal covenant, and to distinguish it from the classes of sacrifices ordained by the Law.

Among the different aspects under which the offering up of Isaac (Gen. xxii.) may be viewed, there is perhaps one which most directly connects it with the history

³ vi. 25, 26.; vii. 6.

⁴ Ex. xxv. 2. See also Num. v. 9; Deut. xii. 6, &c.

⁵ The Hebrew verb is applied to such actions as using a saw, or other tool, Ex. xx. 25; Josh. viii. 31; Isa. x. 15, xxx. 28, &c. For instances of waving, see xxiii. 11, 17.

⁶ Gen. viii. 20, 21. Cp. the language used with that of i. 9, ii. 3, 9, 13, iii. 5, &c.

⁷ Gen. xv. 9-17.

of sacrifice.—Abraham had still one great lesson to learn. He did not clearly perceive that Jehovah did not require his gifts. The Law had not yet been given which would have suggested this truth to him by the *single* victim appointed for the Burnt-offering and for the Sin-offering, and by the sparing handful of the Meat-offering. To correct and enlighten him, the Lord “tempted” him to offer up, as a Burnt-offering, his most cherished possession, the centre of his hopes. The offering, had it been completed, would have been an actual gift to Jehovah, not a ceremonial act of worship: it would have been not an outward and visible sign of an inward and spiritual grace, but a stern reality in itself. Isaac was not, as regards his father’s purpose, in any proper sense a symbol or representative. Nor is there any hint that would justify us in making the voluntary submission of Isaac a significant part of the transaction. The act of the patriarch in giving up his own flesh and blood was an analogue rather than a type of the sacrifice of the Great High Priest who gave up Himself as a victim. In order to instruct Abraham that the service of the Altar fulfilled its purpose in being the expression of the spiritual condition of the worshipper, the Lord Himself provided a ram which was accepted instead of the beloved son. Abraham had already made the offering of himself in his ready faith and obedience; the acceptable means for expressing this fact was appointed in the “ram caught in a thicket by his horns.”

Isaac and Jacob built altars:^a and the sacrifices offered by Jacob

at Mizpah^b appear to have been strictly Peace-offerings.

Sacrificial worship was familiarly known to the Israelites in Egypt: and the history of Jethro seems to show that it was common to the two great branches of the Semitic stock.¹

We thus see that if we take the narrative of Scripture for our guide, the most ancient sacrifices were Burnt-offerings: and that the radical idea of sacrifice is to be sought in the Burnt-offering rather than in the Peace-offering, or in the Sin-offering. Assuming that the animal brought to the Altar represented the person of him who offered it, and noting that the flesh was spoken of not as destroyed by burning, but as sent up in the fire like incense towards heaven;²—the act of sacrifice intimated that the believer confessed the obligation of surrendering himself, body, soul and spirit, to the Lord of heaven and earth Who had been revealed to him. The truth expressed then in the whole Burnt-offering is the unqualified self-sacrifice of the person.

In the Peace-offerings of the patriarchal age, before the institution of a national priesthood, there is no reason to doubt that, as in the Peace-offerings of the Law, certain portions of the victim were burned upon the altar, and that the remainder of the flesh was eaten by the offerer and those who were associated with him by participation in the spirit of the sacrifice.

In the scriptural records there is no trace either of the Sin-offering, or of any special treatment of the

^a Gen. xxxi. 54, xlv. 1.

¹ See Ex. xviii. 12 note.

² See i. 9 note.

^a Gen. xxvi. 25, xxxiii. 20, xxxv. 1, 7.

blood of victims, before the time of Moses. Not that we need imagine a single act of sacrifice to have been performed since the first transgression, without a consciousness of sin in the mind of the worshipper. Earnest devotion to a Holy God in a fallen creature must necessarily include a sense of sin and unworthiness. But the feeling which most prominently found its expression in the Burnt-offerings of Noah (for example), must have been rather, the sense of present deliverance, of thankfulness deeper than words, of complete self-surrender to the solemn bond now laid upon him in the Covenant.

The first instance of the blood of a sacrifice being noticed in any way occurs in the account of the institution of the Passover;³ the next is in connexion with the Burnt-offerings and Peace-offerings of the Covenant of Sinai.⁴

We are left in no doubt as to the sacrificial meaning of the blood. As the material vehicle of the life of the victim, it was the symbol of the life of the offerer. In contrast with the flesh and bones it expressed in a distinct manner the immaterial principle which survives death. This is distinctly assigned as the reason for its appointed use in the rites of atonement.⁵

The Sin-offering is to be regarded as a creation of the Law. It was the voice of the Law that awakened the distinct consciousness of sin in the individual mind.⁶

In the perfected sacrificial system, the three classes of offerings are to be regarded as representing distinct

aspects of divine truth connected with man's relation to Jehovah. But it is important to observe that in no sacrifice was the idea of the Burnt-offering left out.⁷

The natural order of victims in the sacrificial service of the Law was, first the Sin-offering, then the Burnt-offering, and last the Peace-offering. This answers to the spiritual process through which the worshipper had to pass. He had transgressed the Law, and he needed the atonement signified by the Sin-offering: if his offering had been made in truth and sincerity, he could then offer himself to the Lord as an accepted person, as a sweet savour, in the Burnt-offering, and in virtue of this acceptance, he could enjoy communion with the Lord and with his brethren in the Peace-offering.

The main additions made to the ritual of sacrifice by the Levitical Law consisted in the establishment of one national Altar, the institution of the national Priesthood, and all those particulars that were peculiar to the Sin-offerings and the Trespass-offerings. In these particulars, which in spite of prophetic teaching must have been difficult and obscure to the Israelite, we can now clearly trace the forecast shadows of the spotless Saviour Who was to come, to stand for the sinful race as its head, to make the offering of Himself as both priest and victim, to perfect the work of redemption by Himself, and so to enter into the presence of God for us as a sweet savour.⁸

³ Ex. xii. 7, 22, 23.

⁴ Ex. xxiv. 4-8. See notes.

⁵ See xvii. 11 note.

⁶ Rom. iii. 20, vii. 7.

⁷ See iii. 5 note; Ex. xxix. 31-42.

⁸ Heb. x. 19, 20, 21.

THE THIRD BOOK OF MOSES,

CALLED

LEVITICUS.

- CHAP. I.** AND the LORD ^acalled unto Moses, and spake unto him ^bout of the tabernacle of the congregation, saying, Speak unto the children of Israel, and say unto them, ^cIf any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock. ¶ If his offering *be* a burnt sacrifice of the herd, let him offer a male ^dwithout blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD. ^eAnd he shall put his hand upon the head of the burnt offering; and it shall *be* ^faccepted for him ^gto make atonement for him. ^hAnd he shall kill the ⁱbullock before the LORD: ^jand the priests, Aaron's sons, shall bring the blood, ^kand sprinkle the blood round about upon the altar that *is* ^lby the door of the tabernacle

^a Ex. 19. 3.

^b Ex. 40. 34.

^c ch. 22. 18, 19.

^d Ex. 12. 5.

ch. 22. 20.

^e Ex. 29. 10.

^f ch. 22. 21.

^g Num. 15. 25.

Rom. 5. 11.

^h Mic. 6. 6.

ⁱ 2 Chr. 35. 11.

^j Heb. 10. 11.

^k ch. 3. 8.

I. 1. *the LORD*] In the Hebrew text of Leviticus, JEHOVAH is the name by which God is usually called. Where Elohim occurs, it is generally with a possessive pronoun, so as to designate Him as the God of the chosen people (ii. 13; xi. 45; xviii. 21; xix. 12, 14, 32, &c.).

the tabernacle of the congregation] Rather, the Tent of meeting. See Ex. xxvii. 21 note. When JEHOVAH was about to give His people the law of the Ten Commandments (Ex. xix. 3) He called to Moses from the top of Mount Sinai in thunders and lightnings and a thick cloud. When He was now about to give them the laws by which their formal acts of worship were to be regulated, He called to Moses out of the Tabernacle which had just been constructed at the foot of the mountain. (Ex. xxv. 22.)

2. *speak unto the children of Israel*] It is important to observe that these first instructions (i. 2-iii. 17) are addressed expressly to the individual who felt the need of sacrifice on his own account. They were not delivered through the priests, nor had the officiating priest any choice as to what he was to do. He was only to examine the victim to see that it was perfect (xxii. 17-24), and to perform other strictly prescribed duties (vi. 8-vii. 21). The act of offering was to be voluntary on the part of the worshipper, but the mode of doing it was in every point defined by the Law. The presenting of the victim at the entrance of the Tabernacle was in fact a symbol of the free will submitting itself to the Law of the Lord. Such acts of sacrifice are to be distinguished from the public offerings, and those ordained for individuals on special occasions (see iv. 2 note), which belonged to the religious education of the nation.

offering] Heb. *korbān*: the general name for what was formally given up to the ser-

vice of God (cp. Mark vii. 11), and exactly answering to the words *offering* and *oblation*.

3. *burnt*] Lit. that (offering) which ascends (as a flame).

a male without blemish] Males were required in most offerings, as the stronger sex which takes precedence of the other. But females were allowed in Peace-offerings (iii. 1, 6), and were expressly prescribed in the Sin-offerings of the common people (iv. 28, 32; v. 6).

at the door of the tabernacle of the congregation] Wherever these words occur they should be rendered, at the entrance of the Tent of meeting. The place denoted is that part of the court which was in front of the Tabernacle, in which stood the brazen Altar and the laver, and where alone sacrifices could be offered. See Cut to Ex. xxvi.

4. *And he shall put his hand upon the head of the burnt offering*] The usual ceremony. By it the sacrificer identified himself with his victim (iii. 2, 8; iv. 15; viii. 14; Rom. xii. 1).

to make atonement for him] This phrase belongs more especially to the Sin-offerings and the Trespass-offerings (cp. iv. 20, 26, 31, 35; v. 16, 18; vi. 7, &c.) It is not used in reference to the Peace-offerings, and but rarely in reference to the Burnt-offerings. It should be noticed that it is here introduced in close connection with the imposition of hands by the worshipper, not, as it is when it refers to the Sin-offering, with the special functions of the priest, iv. 26, 35; 2 Chr. xxix. 23.

5. *And he shall kill the bullock*] Tradition states that before the laying on of the hand, the victim was bound by a cord to a ring on the north side of the Altar; as the words of the prayer were ended, the throat was cut and the blood received into a bowl held by an assistant.

- 6 of the congregation. And he shall flay the burnt offering, and
 7 cut it into his pieces. And the sons of Aaron the priest shall put
 ' Gen. 22. 9. 8 fire upon the altar, and 'lay the wood in order upon the fire: and
 the priests, Aaron's sons, shall lay the parts, the head, and the
 fat, in order upon the wood that is on the fire which is upon the
 9 altar: but his inwards and his legs shall he wash in water: and
 the priest shall burn all on the altar, to be a burnt sacrifice, an
 10 offering made by fire, of a "sweet savour unto the LORD. ¶ And
 Ezek. 20. 28, 31. if his offering be of the flocks, namely, of the sheep, or of the
 2 Cor. 2. 15. goats, for a burnt sacrifice; he shall bring it a male "without
 Eph. 5. 2. 11 blemish. ° And he shall kill it on the side of the altar northward
 Phil. 4. 18. before the LORD: and the priests, Aaron's sons, shall sprinkle
 * ver. 3. 12 his blood round about upon the altar. And he shall cut it into
 Deut. 15. 21. his pieces, with his head and his fat: and the priest shall lay
 Mal. 1. 14. them in order on the wood that is on the fire which is upon the
 * ver. 5. 13 altar: but he shall wash the inwards and the legs with water:
 and the priest shall bring it all, and burn it upon the altar: it is
 a burnt sacrifice, an offering made by fire, of a sweet savour unto
 14 the LORD. ¶ And if the burnt sacrifice for his offering to the
 LORD be of fowls, then he shall bring his offering of " turtledoves,
 P ch. 5. 7.
 & 12. 8.
 Luke 2. 24.

sprinkle the blood] Rather, throw the blood, so as to make the liquid cover a considerable surface. [The Christian significance of this typical action is referred to in Heb. xii. 24; 1 Pet. i. 2.]

by the door of the tabernacle] At the entrance of the Tent.

6. *And he shall flay*] The sacrificer, or his assistant, had to skin and cut up the victim. The hide was the perquisite of the officiating priest. (vii. 8.)

his pieces] That is, its proper pieces, the parts into which it was usual for a sacrificed animal to be divided.

7. *put fire upon the altar*] This must specifically refer to the first Burnt-offering on the newly constructed Altar. The rule was afterwards to be, "it shall never go out," (vi. 13.)

8. The parts of the victim were then salted by the priest in conformity with the rule, (ii. 13; Ezek. xliii. 24; Mark ix. 49), and placed "in order" upon the wood, *i.e.* in the same relation to each other that they had in the living animal.

9. The parts which were washed were the stomach, and bowels, and feet, divided from the carcase at the knee-joint.

the priest shall burn] The verb here translated *burn*, is applied exclusively to the burning of the incense, to the lights of the Tabernacle, and to the offerings on the Altar. The primary meaning of its root seems to be to *exhale odour*. (See the margin of xxiv. 2; Ex. xxx. 8). The word for burning in a common way is quite different, and is applied to the burning of those parts of victims which were burned without the camp (iv. 12, 21; Num. xix. 5, &c.). The importance of the distinction is great in its bearing on the meaning of the Burnt-offering. The substance of the victim was re-

garded not as something to be consumed, but as an offering of a sweet-smelling savour sent up in the flame to Jehovah.

10. *of the flocks*] These directions are more brief than those for the bullock. The Burnt-offering of the sheep must have been that with which the people were most familiar in the daily morning and evening service. Ex. xxix. 38-42. Sheep were preferred for sacrifice when they could be obtained, except in some special Sin-offerings in which goats were required (iv. 23, ix. 3, xvi. 5). The lamb "without blemish" is a well-known type of Christ. Heb. ix. 14; 1 Pet. i. 19.

11. *northward before the LORD*] That is, on the north side of the Altar. See also iv. 24, 29, 33, vii. 2. This was probably an arrangement of some practical convenience. On the west side of the Altar stood the laver; on the east side was the place of ashes (see v. 16 note); and the south side, where appears to have been the slope by which the priests went up to the Altar, must have been left clear for thoroughfare.

14. *of turtledoves, or of young pigeons*] The offering of a bird was permitted to one who was too poor to offer a quadruped. (Cp. marg. ref.) But in certain rites of purification birds were appointed for all, whatever might be their circumstances. See xv. 14, 29; Num. vi. 10. The limitation of the age of the pigeons may be accounted for by the natural habits of the birds. It would seem that the species which are most likely to have been the sacrificial dove and pigeon are the common turtle and the blue-rock pigeon, a bird like our stock-dove, and considerably larger than the turtle. The turtles come in the early part of April, but as the season advances they wholly disappear. The pigeons, on the contrary, do not leave the country; and their nests, with

15 or of young pigeons. And the priest shall bring it unto the altar, and ¹wring off his head, and burn *it* on the altar; and the 16 blood thereof shall be wrung out at the side of the altar: and he shall pluck away his crop with ²his feathers, and cast it ³beside ⁴the altar on the east part, by the place of the ashes: and he shall cleave it with the wings thereof, ⁵but ⁶shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: ⁷it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

CHAP. 2. AND when any will offer ⁸a meat offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: and he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn ⁹the memorial of it upon the altar, to be an offering made by fire, of a sweet savour ¹⁰unto the LORD: and ¹¹the remnant of the meat offering shall be Aaron's and his sons': ¹²it is a thing most holy of the offerings of

¹ Or, pinch off the head with the nail.

² Or, the filth thereof.

⁴ ch. 6. 10.

⁶ Gen. 15. 10.

⁷ ver. 9. 13.

⁸ ch. 6. 14.

⁹ & 9. 17.
Num. 15. 4.

¹⁰ See note and Isai. 66. 3.

¹¹ ch. 7. 9.

¹² & 10. 12, 13.

¹³ Ex. 29. 37.

Num. 18. 9.

young ones in them, may be easily found at any season of the year. Hence it would appear, that when turtledoves could not be obtained, nestling pigeons were accepted as a substitute.

16. *his crop with his feathers*] The weight of authority is in favour of the marginal rendering. It is most probable that the feathers were burnt with the body, and that the wings, mentioned in v. 17, were not mutilated.

the place of the ashes] The ashes were daily removed from the Altar (except on certain holy days) and thrown into a heap on its eastern side. When the heap became inconveniently large, it was removed in vessels appropriated to the purpose (see Ex. xxvii. 3) to a spot without the camp. (iv. 12, vi. 11.)

II. 1. *a meat offering*] Better translated in v. 4 an *oblation of a meat offering* (*korban* [see i. 2] *minchah*). *Minchah* signifies literally a *gift*; and it appears to have been applied specially to what was given by an inferior to a superior (Gen. xxxii. 18-20, xliii. 11; Judg. iii. 15; 1 S. x. 27): but in the technical language of the Law, it regularly denoted the vegetable offerings as distinguished from the animal offerings. Our translators have rendered it *meat-offering*, applying the word *meat*, according to old usage, as a general term for food. Vegetable-offering or Meal-offering would be a more convenient rendering.

The meaning of the *Minchah* appears to be much more simple than that of the animal sacrifices. The *Minchah*, as a sacrifice, was something surrendered to God, which was of the greatest value to man as a means of living. It might thus seem to be merely eucharistic. But it should not be overlooked that the grain had been modified, and made useful, by man's own labour. Hence it has

been supposed that the *Minchah* expressed a confession that all our good works are wrought in God and are due to Him.

The order in which the kinds of offering are named agrees with their development in order of time. The Burnt-offering and the *Minchah* answer to the first two offerings on record (Gen. iv. 3, 4; Amos v. 22).

Three kinds of *Minchah* are here mentioned; (1) vv. 1-3; (2) vv. 4-7; (3) vv. 14-16. Of each of them a small portion was burnt on the Altar "for a memorial," and the remainder was given to the priests. The offerings of flour belonged to the priests at large, but those of cakes and wafers to the officiating priests, vii. 9, 10.—Instructions to the priests are given in vi. 14-23.

1. *fine flour*] finely bolted flour of wheat. It was probably always presented in a bowl, cp. Num. vii. 13.

oil] For the purpose of anointing and as food; in both senses a symbol of divine grace. *frankincense*] See Ex. xxx. 34 note.

2. Better: "And he shall bring it to Aaron's sons, the priests; and the (officiating) priest shall take from it," &c.

memorial] The regular name not only for the portion of the *Minchah* which was burnt on the Altar (vv. 9, 16, v. 12, vi. 15; Num. v. 26), but for the frankincense which was laid upon the Shewbread (xxiv. 7). It is the word which is applied to the prayers and alms of Cornelius, Acts x. 4.

3. *a thing most holy*] Literally, a *holy of holies*. All offerings were *holy*, including the portions of the Peace-offerings which were eaten by the laity; but that was *most holy* of which every part was devoted either to the Altar, or to the use of the priests. Such were the *Minchahs*, the Shewbread, the incense, and the flesh of the Sin- and Trespass-offerings. Cp. the similar distinction between Places (Ex. xxvi. 33). The most

- 4 the LORD made by fire. ¶ And if thou bring an oblation of a meat offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers ^{anointed with oil.}
- * Ex. 20. 2. 5 And if thy oblation *be* a meat offering *baken* ^{in a pan,} it shall be 6 of fine flour unleavened, mingled with oil. Thou shalt part it in 7 pieces, and pour oil thereon: *it is* a meat offering. And if thy oblation *be* a meat offering *baken* in the fryingpan, it shall be 8 made of fine flour with oil. And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.
- † ver. 2. 9 And the priest shall take from the meat offering ^{a memorial} thereof, and shall burn *it* upon the altar: *it is* an ^{offering} made 10 by fire, of a sweet savour unto the LORD. And ^{that which is} left of the meat offering *shall be* Aaron's and his sons': *it is* a 11 thing most holy of the offerings of the LORD made by fire. No meat offering, which ye shall bring unto the LORD, shall be made with ^{leaven}: for ye shall burn no leaven, nor any honey, 12 in any offering of the LORD made by fire. ^{As for the oblation} of the firstfruits, ye shall offer them unto the LORD: but they 13 shall not ^{be burnt} on the altar for a sweet savour. And every oblation of thy meat offering ^{thalt thou season} with salt; neither shalt thou suffer ^{the salt of the covenant} of thy God to be lacking from thy meat offering: ^{with all thine offerings} 14 thou shalt offer salt. ¶ And if thou offer a meat offering of thy firstfruits unto the LORD, ^{thou shalt offer} for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn
- † ch. 6. 17. See Matt. 16. 12.
Mark 8. 15.
Luke 12. 1.
1 Cor. 5. 8.
Gal. 5. 9.
* Ex. 22. 29.
ch. 23. 10, 11.
† Mark 9. 40.
Col. 4. 6.
* Num. 18. 19.
* Ezek. 43. 24.
* ch. 23. 10, 14.

1 Or, on a flat plate, or, slice.

2 Heb. ascend.

holy food was eaten in "the holy place," that is the precinct of the Tabernacle, probably in the priests' lodgings; but the priests' portion of the Peace-offerings might be eaten by the priests and their families in any "clean place" (x. 12-14).

4-10. The four kinds of bread and the three cooking utensils which are mentioned in this section were probably such as were in common use in the daily life of the Israelites; and there appears no reason to doubt that they were such as are still used in the East. The variety of the offerings was most likely permitted to suit the different circumstances of the worshippers.

4. oven] This was probably a portable vessel of earthenware; in shape a cone about 3 ft. 6 in. high, and 1 ft. 6 in. in diameter. Similar jars are now used for the same purpose by the Arabs. After the vessel has been thoroughly heated by a fire lighted in the inside, the cakes are placed within it, and the top is covered up until they are sufficiently baked. Meantime the outside of the vessel is turned to account. Dough rolled out very thin is spread over it, and a sort of wafer is produced considerably thinner than a Scotch oat-cake.

5. a pan] Rather, as in the margin, a flat plate. It was probably of earthenware, like the oven.

6. part it in pieces] Break, not cut. The Bedouins are in the habit of breaking up their cakes when warm and mixing the frag-

ments with butter when that luxury can be obtained.

7. fryingpan] Rather, pan, commonly used for boiling. It is possible that the cakes here spoken of were boiled in oil. The "pan" and the "frying pan" (rv. 5, 7) may have been the common cooking implements of the poorest of the people.

11, 12. As for the oblation of the firstfruits] Rather, As an oblation of firstfruits. The words refer to the leaven and honey mentioned in v. 11 which might be offered amongst the firstfruits and tithes (Deut. xxvi. 2, 12; cp. 2 Chr. xxxi. 5). Honey, being used to produce fermentation, and leaven (or, a small piece of fermented dough) were excluded because fermentation was an apt symbol of the working of corruption in the human heart.

13. with all thine offerings thou shalt offer salt] Not only every Minchah, but every animal offering was to be accompanied by salt. It was the one symbol which was never absent from the Altar of Burnt-offering, showing the imperishableness of the love of Jehovah for His people. In its unalterable nature, it is the contrary of leaven. The Arabs are said to retain in common use the expression, "a covenant of salt;" and the respect they pay to bread and salt in their rites of hospitality is well known.

14. green ears of corn] Rather, "fresh ears of corn;" that is, corn just ripe, freshly gathered. Parched corn, such as is

15 beaten out of ^pfull ears. And ^qthou shalt put oil upon it, and
16 lay frankincense thereon: it is a meat offering. And the priest
shall burn ^rthe memorial of it, *part* of the beaten corn thereof,
and *part* of the oil thereof, with all the frankincense thereof: it
is an offering made by fire unto the LORD.

^p 2 Kin. 4.
42.
^q ver. 1.
^r ver. 2.

CHAP. 3. AND if his oblation be a ^asacrifice of peace offering, if he
offer it of the herd; whether it be a male or female, he shall
2 offer it ^bwithout blemish before the LORD. And ^che shall lay
his hand upon the head of his offering, and kill it at the door of
the tabernacle of the congregation: and Aaron's sons the priests
3 shall sprinkle the blood upon the altar round about. And he
shall offer of the sacrifice of the peace offering an offering made
by fire unto the LORD; ^dthe ^efat that covereth the inwards, and
4 all the fat that is upon the inwards, and the two kidneys, and
the fat that is on them, which is by the flanks, and the ^fcaul
5 above the liver, with the kidneys, it shall he take away. And
Aaron's sons shall burn it on the altar upon the burnt sacrifice,
which is upon the wood that is on the fire: it is an offering made
6 by fire, of a sweet savour unto the LORD. ¶ And if his offering
for a sacrifice of peace offering unto the LORD be of the flock;
7 male or female, ^ghe shall offer it without blemish. If he offer
a lamb for his offering, then shall he offer it before the LORD.
8 And he shall lay his hand upon the head of his offering, and kill
it before the tabernacle of the congregation: and Aaron's sons
shall sprinkle the blood thereof round about upon the altar.
9 And he shall offer of the sacrifice of the peace offering an offer-
ing made by fire unto the LORD; the fat thereof, and the whole
rump, it shall he take off hard by the backbone; and the fat
that covereth the inwards, and all the fat that is upon the in-
10 wards, and the two kidneys, and the fat that is upon them,
which is by the flanks, and the caul above the liver, with the
11 kidneys, it shall he take away. And the priest shall burn it
upon the altar: it is ^hthe food of the offering made by fire unto
12 the LORD. ¶ And if his offering be a goat, then ⁱhe shall offer it
13 before the LORD. And he shall lay his hand upon the head of it,
and kill it before the tabernacle of the congregation: and the
sons of Aaron shall sprinkle the blood thereof upon the altar

^a ch. 7. 11,
29.
^b 22. 21.
^c ch. 1. 3.
^d Ex. 29. 10.
ch. 1. 4, 5.

^e Ex. 29. 13,
22.
ch. 4. 8, 9.

^f Ex. 29. 13.
ch. 6. 12.

^g ver. 1, &c.

^h See ch. 21.
6, 8, 17, 21,
22.
ⁱ 22. 25.
Ezek. 44. 7.
Mal. 1. 7, 12.
^j ver. 1, 7,
&c.

¹ Or, *suet*.

² Or, *midriff over the liver, and over the kidneys*.

here spoken of, is a common article of food in Syria and Egypt, and was very generally eaten in ancient times.

beaten out] Not rubbed out by the hands, as described in Luke vi. 1, but bruised or crushed so as to form groats.

III. 1. The Peace-offering (like the Burnt-offering, i. 3, and the Minchah, ii. 1) is here spoken of as if it was familiarly known before the giving of the Law. "Peace-offering" seems preferable to "thank-offering," which occurs in several places in the margin of our Bible. "Thank-offering" appears to be the right name for a subordinate class of Peace-offering.

2. *kill it at the door, &c.*] See i. 3. Tradition says that the Peace-offerings might be killed in any part of the Court.

3. "The fat that covereth the inwards" refers to the caul or transparent membrane which has upon it a network of fatty tissue:

"the fat upon the inwards" refers to the small lumps of suet found upon the intestines of healthy animals.

4. *the caul above the liver*] Probably the membrane covering the upper part of the liver.

5. *upon the burnt sacrifice*] Upon the ashes of the continual Burnt-offering (Ex. xxix. 38), in accordance with vi. 12.

7. *a lamb*] A sheep. The word signifies a full-grown sheep, in its prime.

8. See i. 4, 5 notes.

9. *the whole rump*] The whole fat tail: i.e. the tail of the kind of sheep well known in the East, and often weighing 15lbs. and even as much as 50lbs. when the sheep has been increased by artificial fattening.

11. *burn it*] See i. 9 note.

12. See i. 10 note. Birds were not accepted as Peace-offerings, most probably because they were, by themselves, insufficient to make up a sacrificial meal.

- * ch. 7, 23. 14 round about. And he shall offer thereof his offering, *even* an
 1 Sam. 2. 17. offering made by fire unto the LORD; the fat that covereth the
 2 Chr. 7. 7. 15 inwards, and all the fat that is upon the inwards, and the two
 * ch. 6. 18. kidneys, and the fat that is upon them, which is by the flanks,
 & pass. and the caul above the liver, with the kidneys, it shall he take
 1 ver. 16. 16 away. And the priest shall burn them upon the altar: *it is* the
 cp. Deut. food of the offering made by fire for a sweet savour: 'all the fat
 32. 14. 17 is the LORD's. *It shall be* a perpetual statute for your gene-
 Neh. 8. 10. rations throughout all your dwellings, that ye eat neither 'fat
 m Gen. 9. 4. nor blood.
 ch. 7. 23, 26. 17 is the LORD's. *It shall be* a perpetual statute for your gene-
 Deut. 12. 16. rations throughout all your dwellings, that ye eat neither 'fat
 1 Sam. 14. nor blood.
 33. **CHAP. 4. AND the LORD spake unto Moses, saying, Speak unto the**
 Ezek. 44. 7, 2 children of Israel, saying, "If a soul shall sin through ignorance
 a ch. 5. 16, against any of the commandments of the LORD concerning things
 17. which ought not to be done, and shall do against any of them:
 1 Sam. 14. 27. 3 ¶ If the priest that is anointed do sin according to the sin of the
 b ch. 8. 12. people; then let him bring for his sin, which he hath sinned, 'a
 c ch. 9. 2.

16. Rather, as food of an offering made by fire for a sweet savour, shall all the fat be for Jehovah. Our bodily taste and smell furnish figures of the satisfaction with which the LORD accepts the appointed symbols of the true worship of the heart. All that was sent up in the fire of the Altar, including the parts of the Sin-offering (iv. 31), as well as the Burnt-offering (i. 9, &c.), was accepted for "a sweet savour;" but the word *food* may here have a peculiar fitness in its application to the Peace-offering, which served for food also to the priests and the offerer, and so symbolized communion between the LORD, His ministers, and His worshippers.

the fat is the LORD's] The significance of this appears to consist in the fact that its proper development in the animal is, in general, a mark of perfection.

17. *blood*] See xvii. 11 note.

throughout all your dwellings] The suet was neither to be eaten in sacrificial meals in the Sanctuary, nor in ordinary meals in private houses.

IV. 1, 2. *And the LORD spake...Israel*] This formula is the commencement of a distinct section of the Law.

2. *If a soul shall sin*] The Sin-offering was a new thing, instituted by the Law. The older kinds of sacrifice (ii. 1; iii. 1) when offered by individuals were purely voluntary: no special occasions were prescribed. But it was plainly commanded that he who was conscious that he had committed a sin should bring his Sin-offering. In the abridged rules for Sin-offerings in Numbers xv. 22-31, the kind of sin for which Sin-offerings were accepted is contrasted with that which cut off the perpetrator from among his people (cp. v. 22 with v. 30). The two classes are distinguished in the language of our Bible as sin through ignorance and presumptuous sin. The distinction is clearly recognized in Ps. xix. 12, 13 and Heb. x. 26. 27. It seems evident that the classification thus indicated refers immediately to the

relation of the conscience to God, not to outward practices, nor, immediately, to outward actions. The presumptuous sinner, literally he who sinned "with a high hand," might or might not have committed such a crime as to incur punishment from the civil law: it was enough that he had with deliberate purpose rebelled against God (see Prov. ii. 13-15), and *ipso facto* was "cut off from among his people" and alienated from the divine covenant (see vii. 20; Ex. xxxi. 14; cp. Matt. xii. 31; 1 Joh. v. 16). But the other kind of sin, that for which the Sin-offering was appointed, was of a more complicated nature. It appears to have included the entire range of "sins, negligences and ignorances" for which we are accustomed to ask forgiveness. Sin-offerings were required not only when the conscience accused the offender of having yielded to temptation, but sometimes for what were breaches of the Law committed strictly in ignorance (v. 13, 23, 28, v. 17), and sometimes on account of ceremonial pollution. They are thus to be regarded as protests against everything which is opposed to the holiness and purity of the divine Law. They were, in short, to be offered by the worshipper as a relief to the conscience whenever he felt the need of atonement.

sin through ignorance] Sin through error; that is, through straying from the right way. See Ps. cxix. 67; Eccles. v. 6.

3. *the priest that is anointed*] i.e. the High-priest. (Cp. viii. 12, xxi. 10; Ex. xxix. 7). On the anointing of the other priests see note on viii. 13.

The graduation of the Sin-offerings is remarkable. It might seem that the distinction addressed itself more pointedly to each individual according to his rank and consequent responsibility (see v. 32).

according to the sin of the people] Rather, to bring guilt on the people. The whole nation is concerned in every transgression of its representative.

- young bullock without blemish unto the LORD for a sin offering.
- 4 And he shall bring the bullock ^dunto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.
- 5 And the priest that is anointed ^eshall take of the bullock's blood, and bring it to the tabernacle of the congregation: and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.
- 7 And the priest shall ^fput some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour ^gall the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation. And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away, ^has it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering. ⁱAnd the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, even the whole bullock shall he carry forth ^jwithout the camp unto a clean place, ^kwhere the ashes are poured out, and ^lburn him on the wood with fire:
- 13 ^mwhere the ashes are poured out shall he be burnt. ¶ And ⁿif the whole congregation of Israel sin through ignorance, ^oand the thing be hid from the eyes of the assembly, and they have done ^psomehow against any of the commandments of the LORD concerning things which should not be done, and are guilty; ^qwhen the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. And the elders of the congregation ^rshall lay their hands upon the head
- ^d ch. 1. 3, 4.
^e ch. 16. 14.
Num. 19. 4.
^f ch. 8. 15.
^g 9. 9.
^h 16. 18.
ⁱ ch. 5. 9.
^j ch. 3. 3, 4.
5.
^k Ex. 29. 14.
Num. 19. 5.
^l ch. 6. 11.
^m Heb. 13. 11.
ⁿ Num. 15. 24.
^o Josh. 7. 11.
^p ch. 5. 2.
^q 3. 4, 17.
^r ch. 1. 4.

¹ Heb. to without the camp.

² Heb. at the pouring out of the ashes.

5. The treatment of the blood was peculiar in the Sin-offerings. In the inferior Sin-offerings it was smeared on the horns of the Altar of Burnt-offering (vv. 25, 30, 34), while in this offering for the High-priest, and in that for the nation, the High-priest himself sprinkled the blood seven times within the Tabernacle and smeared it on the horns of the Altar of Incense (vv. 6, 7, 17, 18). The different modes of sprinkling appear to have marked successive degrees of consecration in advancing from the Altar of Burnt-offering to the Presence of Jehovah within the vail.

6. before the vail of the sanctuary] This is generally understood to mean the floor of the Holy Place in front of the vail.

7. pour] All the blood that was left after the sprinkling and the smearing should be disposed of in such a manner as to suit the decorum of divine service. It had no sacrificial significance.

12. a clean place where the ashes are poured out] See i. 16 note. It was a place free from impurities, not like those referred to in xiv. 40, 45. The flesh, though it was burned in an ordi-

nary way, and not sent up in the fire of the Altar (see i. 9 note), was not to be confounded with carrion, but was associated with the remains of the sacrifices.—The priests could not eat the flesh of this victim or of that offered for the sin of the congregation, as they ate that of other Sin-offerings (vi. 26. Cp. x. 17, 18), because they were in these cases in the position of offerers. (xvi. 27; Heb. xiii. 11.) The same rule was observed in regard to the Meat-offering of the priests, vi. 23. It was only of the Peace-offering that the offerer himself could partake.

13. congregation...assembly] Each of the Hebrew words signifies the people in a collected body. It does not appear that there is any difference between them in the connexion in which they are here used.

14. when the sin...is known] Cp. 1 S. xiv. 31-35.

15. In this case the imposition of hands is performed by the elders in behalf of the nation. But in other respects the rites were performed by the High-priest in the same manner as in the Sin-offering for himself.

- of the bullock before the LORD: and the bullock shall be killed before the LORD. ¹⁹And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: and the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail. And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is* at the door of the tabernacle of the congregation. And he shall take all his fat from him, and burn *it* upon the altar. And he shall do with the bullock as he did ²⁰with the bullock for a sin offering, so shall he do with this: ²¹and the priest shall make an atonement for them, and it shall be forgiven them. And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: *it is* a sin offering for the congregation. When a ruler hath sinned, and ²²done somewhat through ignorance *against* any of the commandments of the LORD his God *concerning things* which should not be done, and ²³is guilty; or ²⁴'if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish: and ²⁵he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: *it is* a sin offering. ²⁶And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. And he shall burn all his fat upon the altar, as ²⁷the fat of the sacrifice of peace offerings: ²⁸and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him. ¶And ²⁹'if ³⁰any one of the ³¹common people sin through ignorance, while he doeth somewhat *against* any of the commandments of the LORD *concerning things* which ought not to be done, and ³²be guilty; or ³³'if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. ³⁴And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. And ³⁵he shall take away all the fat thereof, ³⁶as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn *it* upon the altar for a ³⁷sweet savour unto the LORD; ³⁸and the priest shall make an atonement for him, and it

¹ Heb. any soul.² Heb. people of the land.

18. the altar...in the tabernacle] i.e. the Altar of Incense (cp. vv. 5-7).

22. ruler] Either the head of a tribe (Num. i. 4-16), or the head of a division of a tribe (Num. xxxiv. 18; cp. Josh. xxii. 30).

23. or if his sin] Rather, And if his sin. come to his knowledge] i.e. when he had become conscious of his sin.

a kid of the goats] A shaggy he-goat, in distinction from a smooth-haired he-goat. It was the regular Sin-offering at the yearly Festivals (xvi. 9, 15; Num. xxviii. 15,

22, 30), and at the consecration of the priests (ix. 3); while the smooth-haired goat appears to have been generally offered for the other sacrifices (Ps. l. 9; Isa. i. 11).

24. See i. 11.

27. the common people] Literally, as in the margin, "the people of the land." Cp. xx. 2, 4; 2 K. xi. 18. It was the ordinary designation of the people, as distinguished from the priests and the rulers.

28. a kid of the goats] A shaggy she-goat.

32 shall be forgiven him. And if he bring a lamb for a sin offering,
 33 ^ahe shall bring it a female without blemish. And he shall lay ^a ver. 28.
 his hand upon the head of the sin offering, and slay it for a sin
 34 offering in the place where they kill the burnt offering. And
 the priest shall take of the blood of the sin offering with his
 finger, and put it upon the horns of the altar of burnt offering,
 and shall pour out all the blood thereof at the bottom of the
 35 altar: and he shall take away all the fat thereof, as the fat of
 the lamb is taken away from the sacrifice of the peace offerings;
 and the priest shall burn them upon the altar, ⁱ according to the
 offerings made by fire unto the LORD: ^k and the priest shall make
 an atonement for his sin that he hath committed, and it shall be
 forgiven him.

CHAP. 5. AND if a soul sin, ^aand hear the voice of swearing, and
 is a witness, whether he hath seen or known of it: if he do not
 2 utter it, then he shall ^bbear his iniquity. Or ^cif a soul touch
 any unclean thing, whether it be a carcase of an unclean beast,
 or a carcase of unclean cattle, or the carcase of unclean creeping
 things, and if it be hidden from him; he also shall be unclean,
 3 and ^dguilty. Or if he touch ^ethe uncleanness of man, what-
 soever uncleanness it be that a man shall be defiled withal, and
 it be hid from him; when he knoweth of it, then he shall be
 4 guilty. Or if a soul swear, pronouncing with his lips ^fto do evil,
 or ^gto do good, whatsoever it be that a man shall pronounce
 with an oath, and it be hid from him; when he knoweth of it,
 5 then he shall be guilty in one of these. And it shall be, when
 he shall be guilty in one of these things, that he shall ^hconfess
 6 that he hath sinned in that thing: and he shall bring his tres-
 pass offering unto the LORD for his sin which he hath sinned, a
 female from the flock, a lamb or a kid of the goats, for a sin
 offering; and the priest shall make an atonement for him con-
 7 cerning his sin. ¶ And ⁱif ^jhe be not able to bring a lamb, then

¹ Heb. his hand cannot reach to the sufficiency of a lamb.

32. *a lamb*] As sheep. See iii. 7 note. Three points are to be observed in regard to the victims for Sin-offerings.—(a) The common people had to offer a female, as the less valuable animal; they might present either a sheep or a goat to suit their convenience: (b) the rulers had always to offer a male-goat: (c) the goat was preferred to the sheep, unlike the victim for a Peace-offering or a Burnt-offering.

The Sin-offerings were not accompanied by Meat-offerings or Drink-offerings. See Num. xv. 3-11.

V. 1-13. Special occasions are mentioned on which Sin-offerings are to be made with a particular confession of the offence for which atonement is sought (v. 5).

1. *swearing*] *Adjuration*. The case appears to be that of one who has been put upon his oath as a witness by a magistrate, and fails to utter all he has seen and heard (cp. marg. ref. and Prov. xxix. 24; Num. v. 21).

2, 3. *hid from him*] Either through forgetfulness or indifference, so that purification had been neglected. In such a case there had been a guilty negligence, and a

Sin-offering was required. On the essential connection between impurity and the Sin-offering, see xii. 1.

4. *pronouncing*] *Idly speaking* (Ps. cvi. 33). The reference is to an oath to do something uttered in recklessness or passion and forgotten as soon as uttered.

6. *his trespass offering*] Rather, as his forfeit, that is, whatever is due for his offence. The term "Trespass-offering" is out of place here, since it has become the current designation for a distinct kind of Sin-offering mentioned in the next section (see v. 14 note).

a lamb or a kid of the goats] A sheep (iv. 32) or a shaggy she-goat (iv. 23).

7-10. See i. 14-16, xii. 8. In the larger offerings of the ox and the sheep, the fat which was burnt upon the Altar represented, like the Burnt-offering, the dedication of the worshipper; in this case, the same meaning was conveyed by one of the birds being treated as a distinct Burnt-offering.

7. *a lamb*] One of the flock, either a sheep or a goat.

for his trespass, which he hath committed] As his forfeit for the sin he hath committed.

^a 1 Kin. 8. 31.
^b Matt. 26. 63.
^c ver. 17.
^d ch. 7. 18.
^e 17. 16.
^f 19. 8.
^g 20. 17.
^h Num. 9. 13.
ⁱ ch. 11. 21.
^j 28, 31, 30.
^k Num. 10.
^l 11, 13, 16.
^m ver. 17.
ⁿ ch. 12.
^o 13, & 15.
^p See 1 Sam. 25. 22.
^q Acts 23. 12.
^r See Mark 6. 23.
^s ch. 16. 21.
^t & 26. 40.
^u Num. 5. 7.
^v Ezra 10. 11.
^w 12.
^x ch. 12. 8.
^y & 14. 21.

- he shall bring for his trespass, which he hath committed, two ^kturtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering. And he shall bring them unto the priest, who shall offer *that* which is for the sin offering first, and ^lwring off his head from his neck, but ^mshall not divide it asunder: and he shall sprinkle of the blood of the sin offering upon the side of the altar; and ⁿthe rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering. And he shall offer the second for a burnt offering, according to the ^o1st manner: ^pand the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him. ¶ But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; ^qhe shall put no oil upon it, neither shall he put *any* frankincense thereon: for it is a sin offering. Then shall he bring it to the priest, and the priest shall take his handful of it, ^reven a memorial thereof, and burn it on the altar, ^saccording to the offerings made by fire unto the LORD: it is a sin offering. ¶ And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and ^tthe remnant shall be the priest's, as a meat offering.
- ¶ And the LORD spake unto Moses, saying, "If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then ^uhe shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after ^vthe shekel of the sanctuary, for a trespass offering: and he shall make amends for the harm that he hath done in the holy thing, and ^wshall add the fifth part thereto, and give it unto the priest: ^xand the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him. ¶ And if a ^ysoul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; ^zthough he wist it not, yet is he ^aguilty, and shall bear his iniquity. ^bAnd he shall bring a ram without blemish
- ^k ch. 1. 14.
^l ch. 1. 15.
^m ch. 4. 7, 18, 30, 34.
ⁿ ch. 1. 14.
^o ch. 4. 26.
^p Num. 5. 15.
^q ch. 2. 2.
^r ch. 4. 35.
^s ch. 4. 26.
^t ch. 2. 3.
^u ch. 22. 14.
^v Ezra 10. 19.
^w Ex. 30. 13.
^x ch. 27. 25.
^y ch. 6. 5.
^z 22. 14.
^a 27. 13.
^b 15, 27, 31.
^c Num. 5. 7.
^d ch. 4. 26.
^e ch. 4. 2.
^f ver. 15.
^g ch. 4. 2, 13, 22, 27.
^h 18. 10, 12.
ⁱ Luke 12. 48.
^j ver. 1, 2.
^k ver. 15.

¹ Or, ordinance.

11. *tenth part of an ephah*] i.e. "the tenth deal;" probably less than half a gallon. See xix. 36 note. This Sin-offering of meal was distinguished from the ordinary Minchah (ii. 1) by the absence of oil and frankincense.

14.-vi. 7. The Trespass-offerings as they are described in this section and in vii. 1-7, are clearly distinguished from the ordinary Sin-offerings in these particulars:—

(1) They were offered on account of offences which involved an injury to some person (it might be the LORD Himself) in respect to property. See v. 16, vi. 4, 5.

(2) They were always accompanied by a pecuniary fine equal to the value of the injury done, with the addition of one-fifth. Cp. Num. v. 5-8.

(3) The treatment of the blood was more simple. Cp. iv. 5.

(4) The victim was a ram, instead of a female sheep or goat.

(5) There was no such graduation of offerings to suit the rank or circumstances of the worshipper as is set forth in iv. 3, 32, &c.

15. *commit a trespass*] Rather, here and in vi. 2, *perpetrate a wrong*. The word is different from that rendered trespass elsewhere in these chapters.

through ignorance] **Through inadvertence.** See iv. 2 note.

in the holy things of the LORD] The reference is to a failure in the payment of first-fruits, tithes or fees of any kind connected with the public service of religion by which the Sanctuary suffered loss; cf. Num. v. 6-8.

shekel of the sanctuary] See Exod. xxxviii. 24 note.

17. *though he wist it not*] Ignorance of the Law, or even of the consequences of the act at the time it was committed, was not to excuse him from the obligation to offer the sacrifice.

out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him. It is a trespass offering: he hath certainly trespassed against the LORD.

CHAP. 6. AND the LORD spake unto Moses, saying, If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering. And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him before the LORD: and it shall be forgiven him for anything of all that he hath done in trespassing therein. ¶ And the LORD spake unto Moses, saying, Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place. And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. The fire shall ever be burning upon the altar; it shall never go out. ¶ And this is the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar. And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto

¹ Or, in dealing.

² Heb. putting of the hand.

³ Or, in the day of his being found guilty.

⁴ Heb. in the day of his trespass.

⁵ Or, for the burning.

ver. 10.

Ex. 10. 2.

Num. 5. 6.

ch. 19. 11.

Acts 5. 4.

Col. 3. 9.

Ex. 22. 7.

Prov. 24.

28.

26. 10.

Deut. 22.

1, 2, 3.

Ex. 22. 11.

ch. 19. 12.

Jer. 7. 9.

Zech. 5. 4.

ch. 5. 16.

Num. 5. 7.

2 Sam. 12. 6.

Luke 10. 8.

ch. 5. 15.

ch. 4. 20.

Ex. 28. 30,

40, 41, 43.

ch. 16. 4.

Ezek. 44.

17, 18.

ch. 1. 16.

Ezek. 44.

19.

ch. 4. 12.

ch. 3. 3, 9,

14.

ch. 2. 1.

Num. 15. 4.

ch. 2. 2, 9.

VI. 1. In the Hebrew Bible vv. 1-7 form part of Ch. v. It is evident that they ought to do so.

6. in the day of his trespass offering] The restitution was thus to be associated with the religious act by which the offender testified his penitence.

9. Rather, "This, the Burnt-offering, shall be upon the fire on the Altar all night unto the morning." See Ex. xxix.

38-46, with the notes.

10. Ashes...with the burnt-offering] Rather, the ashes to which the fire hath consumed the Burnt-offering.

13. The fire shall ever be burning] This was a symbol of the never-ceasing worship which Jehovah required of His people. It was essentially connected with their acts of sacrifice.

14-18. See ii. 1-10; Ex. xxix. 40, 41.

- * ch. 2. 3.
Ezek. 44. 20.
* ver. 20.
ch. 10. 12, 13.
Num. 18. 10.
† ch. 2. 11.
" Num. 19.
9, 10.
* Ex. 20. 37.
ver. 25.
ch. 2. 3.
& 7. 1.
" ver. 20.
Num. 18. 10.
* ch. 3. 17.
" Ex. 20. 37.
ch. 22. 3, 4,
5, 6, 7.
b Ex. 20. 2.
c Ex. 16. 30.
d ch. 4. 3.
e Ex. 20. 25.
f ch. 4. 2.
" ch. 1. 3, 5,
11. & 4. 24,
29, 33.
h ver. 17.
ch. 21. 22.
i ch. 10. 17,
18.
Num. 18.
9, 10.
Ezek. 44.
28, 29.
j ver. 16.
k Ex. 20. 37.
& 30. 29.
" ch. 11. 33.
& 15. 12.
" ver. 18.
Num. 18. 10.
o ver. 25.
p ch. 4. 7,
11, 12, 18, 21.
& 10. 18.
& 16. 27.
Heb. 13. 11.
q ch. 5. & 6.
1-7.
r ch. 6. 17,
25.
& 21. 22.
s ch. 1. 11.
- 16 the LORD. And ^rthe remainder thereof shall Aaron and his sons eat: ^awith unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. ^tIt shall not be baked with leaven. ^uI have given it *unto them* for their portion of my offerings made by fire; ^vit is most holy, as *is* the sin offering, and as the trespass offering.
- 17 ^vAll the males among the children of Aaron shall eat of it. ^wIt shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: ^xevery one that toucheth them shall be holy. ¶ And the LORD spake unto Moses, saying,
- 20 ^yThis *is* the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual,
- 21 half of it in the morning, and half thereof at night. In a pan it shall be made with oil; *and when it is* baked, thou shalt bring it in: *and* the baked pieces of the meat offering shalt thou offer
- 22 *for* a sweet savour unto the LORD. And the priest of his sons ^zthat is anointed in his stead shall offer it: ^{aa}it is a statute for ever unto the LORD; ^{ab}it shall be wholly burnt. For every meat offering for the priest shall be wholly burnt: it shall not be
- 23 ^{ac}25 eaten. ¶ And the LORD spake unto Moses, saying, Speak unto Aaron and to his sons, saying, ^{ad}This *is* the law of the sin offering: ^{ae}In the place where the burnt offering is killed shall the
- 26 sin offering be killed before the LORD: ^{af}it is most holy. ^{ag}The priest that offereth it for sin shall eat it: ^{ah}in the holy place shall it be eaten, in the court of the tabernacle of the congregation.
- 27 ^{ai}Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.
- 28 But the earthen vessel wherein it is sodden ^{aj}shall be broken: and if it be sodden in a brazen pot, it shall be both scoured, and
- 29 rinsed in water. ^{ak}All the males among the priests shall eat thereof: ^{al}it is most holy. ^{am}And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy place, shall be eaten: it shall be burnt in the fire.
- CHAP. 7. LIKEWISE ^{an}this *is* the law of the trespass offering: ^{ao}it is 2 most holy. ^{ap}In the place where they kill the burnt offering shall

16. *with unleavened bread shall it be eaten*] This should be, it (the remainder) shall be eaten unleavened.

20. See iv. 3. Aaron's sons here spoken of (as in v. 22) must be the succession of High-priests who succeeded him. The day of this offering was probably the eighth day of the ceremony of consecration (viii. 35, ix. 1), when the High-priest appears to have entered upon the duties of his office.

a meat offering perpetual] Jewish tradition is in favour of these words implying that this Minchah was offered by the High-priest as a daily rite from the time of his consecration.

21. *In a pan*] See ii. 5 note.

22. *it shall be wholly burnt*] Literally, it shall ascend in fire as a whole Burnt-offering.

23. *not be eaten*] Cp. v. 30, iv. 12 note.

25. *the place where, &c.*] See i. 11.

it is most holy] See ii. 3. The key to the

peculiar sanctity of the flesh of the Sin-offering, as set forth in vv. 26-30, must, it would seem, be found in the words of Moses to the priests (x. 17). The flesh of the victim, which represented the sinner for whom atonement was now made, was to be solemnly, and most exclusively, appropriated by those who were appointed to mediate between the sinner and the Lord. The far-reaching symbolism of the act met its perfect fulfilment in the One Mediator Who took our nature upon Himself. (Phil. ii. 7).

28. *the earthen vessel*] Unglazed pottery would absorb some of the juices of the meat: and a vessel made holy could not be put to any other purpose.

30. *to reconcile withal*] generally rendered "to make atonement for."

the holy place] The outer apartment of the Tabernacle. See x. 18 note.

they kill the trespass offering: and the blood thereof shall he
 3 sprinkle round about upon the altar. And he shall offer of it ^aall
 the fat thereof; the rump, and the fat that covereth the inwards,
 4 and the two kidneys, and the fat that *is* on them, which *is* by
 the flanks, and the caul *that is* above the liver, with the kidneys,
 5 it shall he take away: and the priest shall burn them upon the
 altar *for* an offering made by fire unto the LORD: it *is* a trespass
 6 offering. ^cEvery male among the priests shall eat thereof: it
 7 shall be eaten in the holy place: ^dit *is* most holy. As the
 sin offering *is*, so *is* ^ethe trespass offering: *there is* one law for
 them: the priest that maketh atonement therewith shall have
 8 it. And the priest that offereth any man's burnt offering, *even*
 the priest shall have to himself the skin of the burnt offering
 9 which he hath offered. And ^fall the meat offering that is baked
 in the oven, and all that is dressed in the fryingpan, and ^gin the
 10 pan, shall be the priest's that offereth it. And every meat offer-
 ing, mingled with oil, and dry, shall all the sons of Aaron have,
 11 one *as much* as another. ^h¶ And ⁱthis *is* the law of the sacrifice of
 12 peace offerings, which he shall offer unto the LORD. If he offer
 it for a thanksgiving, then he shall offer with the sacrifice of
 thanksgiving unleavened cakes mingled with oil, and unleavened
 wafers ^kanointed with oil, and cakes mingled with oil, of fine
 13 flour, fried. Besides the cakes, he shall offer *for* his offering
^lleavened bread with the sacrifice of thanksgiving of his peace
 14 offerings. And of it he shall offer one out of the whole oblation
for an heave offering unto the LORD, ^mand it shall be the priest's
 15 that sprinkleth the blood of the peace offerings. ⁿAnd the flesh
 of the sacrifice of his peace offerings for thanksgiving shall
 be eaten the same day that it is offered; he shall not leave any
 16 of it until the morning. But ^oif the sacrifice of his offering *be* a
 vow, or a voluntary offering, it shall be eaten the same day that
 he offereth his sacrifice: and on the morrow also the remainder
 17 of it shall be eaten: but the remainder of the flesh of the sacri-
 18 fice on the third day shall be burnt with fire. And if *any* of the
 flesh of the sacrifice of his peace offerings be eaten at all on the

^d Ex. 29. 13.
 ch. 3. 4, 9,
 10, 14, 15, 16.
 & 4. 8, 9.

^c ch. 6. 16,
 17, 18.
 Num. 18.
 9, 10.
^f ch. 2. 3.
^g ch. 6. 25,
 26.
 & 14. 13.
^h ch. 2. 3, 10.
 Num. 18. 9.
 Ezek. 44, 29.

ⁱ ch. 3. 1.
 & 22. 19, 21.

^k ch. 2. 4.
 Num. 6. 15.

^l Amos 4. 5.

^m Num. 18.
 8, 11, 19.
ⁿ ch. 23, 30.

^o ch. 19. 6,
 7, 8.

¹ Or, on the flat plate, or, slice.

VII. 1-7. See v. 14 note. In v. 2 "sprinkle" should rather be cast (i. 5). All the details regarding the parts put on the Altar are repeated for each kind of sacrifice, because the matter was one of paramount importance.

8. *the skin of the burnt offering*] It is most likely that the skins of the Sin-offering and the Trespass-offering also fell to the lot of the officiating priest.

9, 10. See marg. ref.

11, &c. See iii. 1-17. What is here added, relates to the accompanying Minchah (ii. 1), the classification of Peace-offerings into (1) Thank-offerings, (2) Vow-offerings and (3) Voluntary-offerings, and the conditions to be observed by the worshipper in eating the flesh.

12. *for a thanksgiving*] i.e., a Thank-offering for mercies received.

13. *for his offering*] The leavened bread was a distinct offering.

14. *out of the whole oblation*] Rather, out

of each offering. That is, one loaf or cake out of each kind of Meat-offering was to be a heave-offering (v. 32) for the officiating priest. According to Jewish tradition, there were to be ten cakes of each kind of bread in every Thank-offering. The other cakes were returned to the sacrificer.

16. The Vow-offering appears to have been a Peace-offering vowed upon a certain condition; the Voluntary-offering, one offered as the simple tribute of a devout heart rejoicing in peace with God and man offered on no external occasion (cp. xxii. 17-25).

18, 19. It was proper that the sacrificial meat should not be polluted by any approach to putrefaction. But the exclusion of a mean-spirited economy may further have furnished the ground for the distinction between the Thank-offerings and the others. The most liberal distribution of the meat of the offering, particularly amongst the poor who were invited to par-

^p Num. 18.
27.
^q ch. 11. 10,
11, 41.
& 13. 7.

^r ch. 15. 3.
^s Gen. 17. 14.
^t ch. 12,
& 13, & 15.
^u ch. 11. 24,
28.
^v Ezek. 4.
14.
^w ver. 20.
^x ch. 3. 17.

^y Gen. 9. 4.
ch. 3. 17.
& 17. 10—14.

^a ch. 3. 1.

^b ch. 3. 3, 4,
9, 14.

^c Ex. 20. 24,
27.
ch. 8. 27.
& 9. 21.
Num. 6. 20.
^d ch. 3. 5.
11, 16.

^e ver. 34.
^f ver. 34.
ch. 9. 21.
Num. 6. 20.
^g Ex. 20. 28.
ch. 10. 14,
15.
Num. 18.
18, 19.
Deut. 18. 3.

^h Ex. 40. 13,
15.
ch. 8. 12, 30.

- third day, it shall not be accepted, neither shall it be ^pimputed unto him that offereth it: it shall be an ^qabomination, and the
19 soul that eateth of it shall bear his iniquity. And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.
20 But the soul that eateth *of* the flesh of the sacrifice of peace offerings, that *pertain* unto the LORD, ^rhaving his uncleanness upon him, even that soul ^sshall be cut off from his people.
21 Moreover the soul that shall touch any unclean *thing*, as ^tthe uncleanness of man, or any ^uunclean beast, or any ^vabominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul ^wshall be cut
22 off from his people. ¶ And the LORD spake unto Moses, saying,
23 Speak unto the children of Israel, saying, ^xYe shall eat no
24 manner of fat, of ox, or of sheep, or of goat. And the fat of the ^ybeast that dieth of itself, and the fat of that which is torn with
beasts, may be used in any other use: but ye shall in no wise eat
25 of it. For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that
26 eateth *it* shall be cut off from his people. ^zMoreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of
27 your dwellings. Whatsoever soul *it be* that eateth any manner
28 of blood, even that soul shall be cut off from his people. ¶ And
29 the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, ^aHe that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of
30 the sacrifice of his peace offerings. ^bHis own hands shall bring the offerings of the LORD made by fire, the fat with the breast,
it shall he bring, that ^cthe breast may be waved *for* a wave
31 offering before the LORD. ^dAnd the priest shall burn the fat upon the altar: ^ebut the breast shall be Aaron's and his sons'.
32 And ^fthe right shoulder shall ye give unto the priest *for* an
33 heave offering of the sacrifices of your peace offerings. He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder *for his* part.
34 For ^gthe wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons
35 by a statute *for ever* from among the children of Israel. This is *the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's
36 office; which the LORD commanded to be given them of the children of Israel, ^hin the day that he anointed them, *by a*

ⁱ Heb. *carcase*, ch. 17. 15. Deut. 14. 21. Ezek. 4. 14. & 44. 31.

take, would plainly be becoming when the sacrifice was intended especially to express gratitude for mercies received.

21. *unclean beast*] That is, carrion of any kind. See ch. xi.

shall be cut off] See Ex. xxxi. 14 note.

23. This is emphatically addressed to the people. They were not to eat in their own meal what belonged to the Altar of Jehovah, nor what was the perquisite of the priests. See rr. 33-36.

24. Cp. xi. 39.

26. *no manner of blood*] See xvii. 10-15.

30-32. *wave-offering...heave-offering*] The latter appears to be used (like *kurban*, i. 2) for offerings in general. *Waving* (a moving to and fro, repeated several times) or *heaving* (a lifting up once) the offering was a solemn form of dedicating a thing to the use of the Sanctuary.

35. *the portion of the anointing, &c.*] Rather, the appointed share of Aaron and of his sons.

37 statute for ever throughout their generations. ¶ This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings; which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

CHAP. 8. AND the LORD spake unto Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; and gather thou all the congregation together unto the door of the tabernacle of the congregation. And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. ¶ And Moses said unto the congregation, This is the thing which the LORD commanded to be done. And Moses brought Aaron and his sons, and washed them with water. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim. And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses. ¶ And Moses took the anointing oil, and anointed the tabernacle and all that was

i ch. 6. 9.
k ch. 6. 14.
l ch. 6. 25.
m ver. 1.
n Ex. 29. 1.
o ch. 6. 20.
p ver. 11.
q ch. 1. 2.
r Ex. 29. 1,
2, 3.
s Ex. 28. 2, 4.
t Ex. 30. 24,
25.
u Ex. 29. 4.
v Ex. 29. 4.
w Ex. 29. 5.
x Ex. 28. 4.
y Ex. 29. 30.
z Ex. 29. 6.
aa Ex. 29. 37,
&c.
ab Ex. 30. 26,
27, 28, 29.

37. of the consecrations] That is, of the sacrifices which were to be offered in the Consecration of the priests. See marg. ref.

38. wilderness of Sinai] Cp. Ex. xix. 1.

Chs. viii. ix. x. THE SERVICE OF THE SANCTUARY INAUGURATED. This is the only historical portion of the Book of Leviticus, with the exception of xxiv. 10-23.

VIII. 2. A bullock—two rams—a basket] cp. Ex. xxix. 1-3. This shews the coherence of this part of Leviticus with the latter part of Exodus. The basket of unleavened bread used on this occasion appears to have contained (1) cakes or loaves of the ordinary unleavened bread; (2) cakes of oiled bread, rather, oil bread (see ii. 1, 4); and (3) oiled wafers (see ii. 4, 6). Rabbinical tradition says that there were six cakes of each sort.

3. gather, &c.] Rather, gather all the assembly together towards the entrance of the Tent of meeting. See iv. 13. The whole body of the people were summoned on this occasion, and the elders probably occupied the first places. The elders are specially called together in an unequivocal manner to receive directions to provide the first sacrifices for the nation to be offered by the newly consecrated priests (ix. 1), and the body of the people afterwards assemble as they do here (ix. 5).—The spot designated was the portion of the Court in front of the Tabernacle (see i. 3 note). Towards this space the people were commanded to assemble to witness the

great national ceremony of the Consecration of the priesthood, the solemn setting apart of one of their families, the members of which were henceforth to stand as mediators between them and Jehovah in carrying out the precepts of the ceremonial law. Those who could do so, may have come into the Court, and a great number of others may have occupied the heights which overlooked the enclosure of the Court. As the series of ceremonies was repeated every day during a week (v. 33), it is natural to suppose that some of the people attended on one day and some on another.

6. washed them with water] Moses caused them to bathe entirely (cp. xvi. 4), not merely to wash their hands and feet, as they were to do in their daily ministrations. See marg. ref. This bathing, which the High-priest had also to go through on the Day of Atonement, was symbolical of the spiritual cleansing required of all (2 Cor. vii. 1), but especially of those who had to draw near to God to make reconciliation for the sins of the people (Heb. vii. 26; Matt. iii. 15).

7-9. See notes on Exod. xxviii.

9. the holy crown] The golden plate of the mitre was so called as the distinctive badge of the High-priest's consecration. See xxi. 12.

10. Moses first anointed with the holy oil (Ex. xxx. 25) the Tabernacle and all therein, that is, the Ark of the Covenant,

- 11 therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both
 12 the laver and his foot, to sanctify them. And he ^mpoured of the anointing oil upon Aaron's head, and anointed him, to sanctify
 13 him. ⁿAnd Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and ^oput bonnets upon
 14 them; as the LORD commanded Moses. ¶ ^pAnd he brought the bullock for the sin offering: and Aaron and his sons ^qlaid their
 15 hands upon the head of the bullock for the sin offering. And he slew ^rit; ^sand Moses took the blood, and put ^tit upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified
 16 it, to make reconciliation upon it. ^uAnd he took all the fat that ^vwas upon the inwards, and the caul ^wabove the liver, and the two
 17 kidneys, and their fat, and Moses burnt ^xit upon the altar. But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD ^ycommanded Moses.

¹ Heb. bound.

the Table of Shewbread, the Candlestick and the Golden Altar, with all the articles that belonged to them.

11. *sprinkled...the altar seven times*] The Altar of Burnt-offering was distinguished by this sevenfold sprinkling with the holy oil. The number of the Covenant was thus brought into connection with those acts of sacrifice by which the Covenant between Jehovah and the worshipper was formally renewed and confirmed.

12. As investing the priest with official garments was a recognition before men of the official position of the person (see Ex. xxviii. 3 note), so the anointing him with oil was an acknowledgment that all fitness for his office, all the powers with which he would rightly fulfil its duties, must come from the Lord.

So, again, with the sanctification of the Holy things. Each of them was intended by divine wisdom to convey a spiritual meaning to the mind of man. They were means of grace to the devout worshipper. The oil poured upon them was a recognition of this fact, and at the same time it made them holy and set them apart from all profane and ordinary uses. On kindred grounds, though to express another idea, the Altar was to be sanctified also by blood. See v. 15 note.

13. *Aaron's sons*] The common priests. Nothing is said here, or in Ex. xxix. 7-9, of the anointing of the common priests, though it is expressly commanded in Ex. xxviii. 41, xl. 15, and is evidently implied as a fact in vii. 36, x. 7, Num. iii. 3. It would seem that the anointing of the common priests consisted in some rite common to them and the High-priest (Ex. xl. 15), and this was the sprinkling mentioned in v. 30. Cp. further x. 7 with xxi. 12.

14-36. Moses as the mediator of the Covenant of the Law (Gal. iii. 19, Heb. viii. 6) was called to perform the priestly

functions, in consecrating those on whom henceforth those functions were to devolve, and in inaugurating the legal order of sacrifices. See Ex. xl. 23 note. The Sin-offering was now offered for the first time. The succession in which the sacrifices followed each other on this occasion, first the Sin-offering, then the Burnt-offering, and lastly the Peace-offering, has its ground in the meaning of each sacrifice, and became the established custom in later ages. The worshipper passed through a spiritual process. He had transgressed the Law, and he needed the atonement signified by the Sin-offering: if his offering had been made in truth and sincerity, he could then offer himself as an accepted person, as a sweet savour, in the Burnt-offering; and in consequence, he could enjoy communion with the Lord and with his brethren in the Peace-offering.

14-17. See marg. ref. The flesh of the Sin-offering could not be eaten by any but a legally consecrated priest (vi. 25 note). Moses therefore could not eat of it himself, though he was, for the occasion, performing the duties of a priest. Those whom he was consecrating could not eat it, not only because they were not yet duly installed, but because the sacrifice was offered on their behalf, and the body of the victim stood to them in the same relation as that of the regular Sin-offering afterwards stood to the High-priest.

15. *purified the altar...sanctified it, to make reconciliation upon it*] The Altar had been sanctified by the anointing oil (v. 11) like the priests who were to officiate at it; it was now, like them, sanctified by blood, in acknowledgment of the alienation of all nature, in itself, from God, and the need of a reconciliation to Him of all things by blood. Col. i. 20; Heb. ix. 21, 22. See xvii. 11; Ex. xxviii. 38.

- 18 ¶ And he brought the ram for the burnt offering: and Aaron ^{Ex. 29. 15.}
 19 and his sons laid their hands upon the head of the ram. And
 he killed it; and Moses sprinkled the blood upon the altar
 20 round about. And he cut the ram into pieces; and Moses burnt
 21 the head, and the pieces, and the fat. And he washed the in-
 wards and the legs in water; and Moses burnt the whole ram
 upon the altar: it was a burnt sacrifice for a sweet savour, and
 an offering made by fire unto the LORD; "as the LORD com- ^{Ex. 29. 18.}
 22 manded Moses. ¶ And "he brought the other ram, the ram of ^{Ex. 29. 19,}
 consecration: and Aaron and his sons laid their hands upon the ^{31.}
 23 head of the ram. And he slew it; and Moses took of the blood
 of it, and put it upon the tip of Aaron's right ear, and upon the
 thumb of his right hand, and upon the great toe of his right foot.
 24 And he brought Aaron's sons, and Moses put of the blood upon
 the tip of their right ear, and upon the thumbs of their right
 hands, and upon the great toes of their right feet: and Moses
 25 sprinkled the blood upon the altar round about. "And he took ^{Ex. 29. 22.}
 the fat, and the rump, and all the fat that was upon the inwards,
 and the caul above the liver, and the two kidneys, and their fat,
 26 and the right shoulder: "and out of the basket of unleavened ^{Ex. 29. 23.}
 bread, that was before the LORD, he took one unleavened cake,
 and a cake of oiled bread, and one wafer, and put them on
 27 the fat, and upon the right shoulder: and he put all "upon ^{Ex. 29. 24,}
 Aaron's hands, and upon his sons' hands, and waved them for a ^{&c.}
 28 wave offering before the LORD. "And Moses took them from ^{Ex. 29. 25.}
 off their hands, and burnt them on the altar upon the burnt
 offering: they were consecrations for a sweet savour: it is an
 29 offering made by fire unto the LORD. And Moses took the breast,
 and waved it for a wave offering before the LORD: for of the
 ram of consecration it was Moses' ^bpart; as the LORD commanded ^{Ex. 29. 26.}

18-21. Atonement having been made, Aaron and his sons were now permitted, by the laying on of their hands, to make themselves one with the victim, which was to be sent up to Jehovah as "a burnt sacrifice for a sweet savour, an offering made by fire unto the Lord." All was done strictly according to the ritual (i. 3-9), except that Moses performed the duties of the priest.

22. *the ram of consecration*] The sacrifice of this ram was by far the most peculiar part of the whole ceremony. The words may be literally rendered *the ram of the filling*, and the name has been supposed to have reference to the ceremony in which Moses filled the hands of the priests; see r. 27. The offering was in the highest sense *the sacrifice of completion or fulfilling*, as being the central point of the consecrating rite. The final perfection of the creature is Consecration to the LORD.

23, 24. Before casting forth the blood round the Altar in the usual manner, Moses took a portion of the blood and put some of it on the right extremities of each of the priests. This, being performed with the blood of the Peace-offering, has been supposed to figure the readiness of the priest who is at peace with Jehovah to hear with the ear and obey the divine word, to perform with the hand the sacred duties of his office,

and to walk with the feet in the way of holiness.

25-28. In the rite of filling the hands of the priests, Moses took the portions of the victim which usually belonged to the Altar, with the right shoulder (or leg); he placed upon them one cake of each of the three kinds of unleavened bread contained in the basket (see v. 2 note), and then put the whole first upon the hands of Aaron and in succession upon the hands of his sons: in each case, according to Jewish tradition, he put his own hands under the hands of the priest, moving them backwards and forwards, so as to wave the mass to and fro.

In this remarkable ceremony the gifts of the people appear to have been made over to the priests, as if in trust, for the service of the Altar. The articles were presented to Jehovah and solemnly waved in the hands of the priests, but not by their own act and deed. The mediator of the Law, who was expressly commissioned on this occasion, was the agent in the process.

25. *the rump*] See iii. 9 note.

29. The heave-shoulder was the ordinary prerequisite of the officiating priest, but the wave-breast appears to have been awarded to Moses as the servant of Jehovah now especially appointed for the priestly service.

- ^c Ex. 29. 21. & 30. 30. Num. 3. 3. 30 Moses. ¶ And ^cMoses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him. ¶ And Moses said unto Aaron and to his sons, ^dBoil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it. ^eAnd that which remaineth of the flesh and of the bread shall ye burn with fire. And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for ^fseven days shall he consecrate you. ^gAs he hath done this day, so the LORD hath commanded to do, to make an atonement for you. 35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and ^hkeep the charge of the LORD, that ye die not: for so I am commanded. So Aaron and his sons did all things which the LORD commanded by the hand of Moses.
- CHAP. 9. AND ^ait came to pass on the eighth day, *that* Moses called 2 Aaron and his sons, and the elders of Israel; and he said unto Aaron, ^bTake thee a young calf for a sin offering, ^cand a ram for a burnt offering, without blemish, and offer *them* before the LORD. And unto the children of Israel thou shalt speak, saying, ^dTake ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering; 4 also a bullock and a ram for peace offerings, to sacrifice before the LORD; and ^ea meat offering mingled with oil: for ^fto day 5 the LORD will appear unto you. ¶ And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD. 6 And Moses said, *This is* the thing which the LORD commanded that ye should do: and ^gthe glory of the LORD shall appear unto 7 you. ¶ And Moses said unto Aaron, Go unto the altar, and
- ^a Ezek. 43. 27.
^b Ex. 29. 1. ch. 4. 3. & 8. 14. & ch. 8. 18.
^c ch. 4. 23. Ezra 6. 17. & 10. 19.
^d ch. 2. 4. & ver. 6, 23. Ex. 29. 43.
^e ver. 23. Ex. 24. 16.

30. The sprinkling was on their garments as well as their persons, because it belonged to them in reference to the office with which they had been formally invested by putting on the garments. (See Ex. xxviii. 3 note). The union of the two symbols of the atoning blood and the inspiring unction appears to be a fit conclusion of the entire rite.

33-36. The rites of Consecration were to last a whole week, and thus, like the longer of the annual festivals, were connected in an emphatic manner with the sabbatical number of the Covenant. During this period the priests were not to leave the Holy precinct for the sake of any worldly business; and the whole series of ceremonies, including the sacrifice of the Ram of Consecration, was to be gone through on each day. Cp. marg. ref.

33. Rather, ye shall not go away from the entrance of the Tent. With this agree Cranmer, the Geneva Bible, &c. The meaning is evidently that they were not to go out of the court, as is more clearly expressed in v. 35.

35. *that ye die not*] See Ex. xxviii. 35 note.

IX. 1-6. *on the eighth day*] i.e., on the first day after the week of Consecration.

2. *a young calf*] A bull calf, which might have been what we should call a yearling ox.

3. *a kid of the goats*] A shaggy he-goat. See iv. 23 note.

6. *the glory of the LORD*] Cp. Ex. xvi. 7.

7. It is to be remarked that Aaron offers no Peace-offering for himself. It was enough that he should participate in the Peace-offerings of the Consecration (viii. 31), and in the two Peace-offerings about to be sacrificed for the people.

His Sin-offering was probably regarded not so much as a sacrifice for his own actual sins as a typical acknowledgment of his sinful nature and of his future duty to offer for his own sins and those of the people. See marg. ref. "The law maketh men High-priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, Who is consecrated (in the margin, *perfected*, see viii. 22 note) for evermore," Heb. vii. 28.

^aoffer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and ^coffer the offering of the people, and make an atonement for them; as the LORD commanded. Aaron therefore went unto the altar, and slew the calf of the sin offering, which ^dwas for himself. ^eAnd the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and ^fput it upon the horns of the altar, and poured out the blood at the bottom of the altar: ^gbut the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; ^has the LORD commanded Moses. ⁱAnd the flesh and the hide he burnt with fire without the camp. And he slew the burnt offering; and Aaron's sons presented unto him the blood, ^jwhich he sprinkled round about upon the altar. ^kAnd they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt ^lthem upon the altar. ^mAnd he did wash the inwards and the legs, and burnt ⁿthem upon the burnt offering on the altar. ^o¶ And he brought the people's offering, and took the goat, which ^pwas the sin offering for the people, and slew it, and offered it for sin, as the first. And he brought the burnt offering, and offered it ^qaccording to the ^rmanner. And he brought ^sthe meat offering, and ^ttook an handful thereof, and burnt it upon the altar, ^ubeside the burnt sacrifice of the morning. He slew also the bullock and the ram ^vfor ^wa sacrifice of peace offerings, which ^xwas for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about, and the fat of the bullock and of the ram, the rump, and that which covereth ^ythe inwards, and the kidneys, and the caul ^zabove the liver: and they put the fat upon the breasts, ^{aa}and he burnt the fat upon the altar: and the breasts and the right shoulder Aaron waved ^{ab}for a wave offering before the LORD; as Moses commanded. ^{ac}¶ And Aaron lifted up his hand toward the people, and ^{ad}blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings. And Moses and Aaron went into the

^a ch. 4. 3.
^b 1 Sam. 3. 14.
^c Heb. 5. 3.
^d & 7. 27.
^e & 9. 7.
^f ch. 4. 10, 20.
^g Heb. 5. 1.
^h & ch. 8. 15.
ⁱ See ch. 4. 7.
^j ch. 8. 16.
^k ch. 4. 8.
^l ch. 4. 11.
^m & 8. 17.

ⁿ ch. 1. 5.
^o & 8. 10.
^p ch. 8. 20.
^q ch. 8. 21.
^r ver. 3.
^s Isai. 53. 10.
^t Heb. 2. 17.
^u & 5. 3.

^v ch. 1. 3, 10.
^w ver. 4.
^x ch. 2. 1, 2.
^y Ex. 29. 38.

^z ch. 3. 1, &c.

^{aa} ch. 3. 5, 16.
^{ab} Ex. 29. 24.
^{ac} ch. 7. 30.
^{ad} Num. 6. 23.
^{ae} Deut. 21. 5.
^{af} Luke 24. 50.

¹ Or, ordinance.

² Heb. filled his hand out of it.

9. Aaron did not act according to the ordinary Law (iv. 5, 6, 7, 16, 17, 18), but as Moses had done in the Sin-offering of the Consecration ceremony (viii. 15; cp. also iv. 25, 30, 34). The probable reason of this was that he had not yet been formally introduced as the High-priest into the Holy Place of the Tabernacle.

brought the blood] They most likely held the basins in which the blood was received as it ran from the victim, and then handed them to their father. See i. 5.

15-21. In this first complete series of offerings made by the High-priest, the sacrifices take their appointed order; first, the Sin-offering to make atonement; then the Burnt-offering, to signify the surrender of the body, soul and spirit to Jehovah in heaven; and lastly the Peace-offering, to show forth the communion vouchsafed to those who are justified and sanctified. See viii. 14 note.

22. Aaron having completed the offerings, before he came down from the stage surrounding the Altar on which the priests

used to stand to officiate (see Exod. xxvii. 8), turned toward the people, and blessed them; probably using the form which became the established one for the priests (Num. vi. 24-26), and which is still maintained in the synagogues.

23. Aaron, having now gone through the cycle of priestly duties connected with the Brazen Altar, accompanies Moses into the Tent of Meeting. It was reasonable that Moses, as the divinely appointed leader of the nation, should induct Aaron into the Tabernacle.

blessed the people] This joint blessing of the mediator of the Law and the High-priest was the solemn conclusion of the Consecration and Inauguration. (Cp. 2 Chr. vi. 3-11.) According to one tradition the form used by Moses and Aaron resembled Ps. xc. 17. But another form is given in the Targum of Palestine, "May your offerings be accepted, and may the Lord dwell among you and forgive you your sins."

* ver. 6.
 Num. 14. 10.
 * Judg. 6. 21.
 * 2 Chr. 7. 3.
 Ezra 3. 11.
 * ch. 16. 1.
 1 Chr. 24. 2.
 * Num. 16.
 18.
 * Ex. 30. 9.
 * ch. 9. 24.
 Num. 16. 35.
 2 Sam. 6. 7.
 * Isai. 52. 11.
 Ezek. 20. 41.
 & 42. 13.
 / Isai. 40. 3.
 Ezek. 28. 22.
 John 13. 31.
 2 Thes. 1. 10.
 * Ps. 39. 9.
 * Num. 3. 19.
 * Luke 7. 12.
 Acts 5. 6.

tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people. 24 And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.

CHAP. 10. AND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD. Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp. So they went near, and carried them in their coats out of the camp; as Moses had said. And Moses said unto Aaron, and unto Eleazar

24. The very ancient Jewish tradition has been widely adopted that the sacred fire of the Altar originated in this divine act, and that it was afterwards preserved on the Altar of the Tabernacle until the dedication of the Temple, when fire again "came down from heaven." (2 Chr. vii. 1.) But according to the sacred narrative the Altar-fire had been lighted in a natural way before this occasion. (Cp. viii. 16, ix. 10, 13, &c.; Ex. xl. 29.) It would therefore seem that the fire which "came out from before the Lord" manifested itself, according to the words of v. 24, not in kindling the fuel on the Altar, but in the sudden consuming of the victim. For the like testimony to the acceptance of a sacrifice, see Judg. xiii. 19, 20; 1 K. xviii. 38; 1 Chr. xxi. 26, and probably Gen. iv. 4. The phrase to turn a sacrifice to ashes, became equivalent to accepting it (Ps. xx. 3, see margin). The fire of the altar was maintained in accordance with vi. 13.

X. The events recorded in this chapter must have occurred immediately after the offering of the sacrifices of inauguration, in the evening of the same day. See v. 19.

1. Nadab and Abihu] The two elder sons of Aaron (Ex. vi. 23; Num. iii. 2), who were amongst those invited to accompany Moses when he was going up Mount Sinai, but who were "to worship afar off," and not "come near the Lord." Ex. xxiv. 1, 2.

censer] See Ex. xxv. 38 note.

strange fire] The point of their offence is evidently expressed in this term. This may very probably mean that the incense was lighted at an unauthorized time. And we may reasonably unite with this the supposition that they were intoxicated (cp. v. 9), as well as another conjecture, that they made their offering of incense an accompaniment to the exultation of the people on the manifestation of the glory of the Lord (ix. 24). As

they perished not within the Tabernacle, but in front of it, it seems likely that they may have been making an ostentatious and irreverent display of their ministration to accompany the shouts of the people on their way towards the Tabernacle. The offence for which they were immediately visited with outward punishment was thus a flagrant outrage on the solemn order of the divine service, while the cause of their offence may have been their guilty excess.

2. The fire which had just before sanctified the ministry of Aaron as well pleasing to God, now brought to destruction his two eldest sons because they did not sanctify Jehovah in their hearts, but dared to perform a self-willed act of worship; just as the same Gospel is to one a savour of life unto life, and to another a savour of death unto death (2 Cor. ii. 16).

3. Rather, I will sanctify myself in them that come near to me (i.e. the priests), and I will glorify myself before all the people. The words used by Moses on this occasion are not found elsewhere in the Pentateuch. But the sense is implied in such passages as Exod. xix. 22, xxviii. 41, xxix. 1, 44.

Aaron's silence (cp. Psalm xxxix. 9) on this occasion may be compared with his reasonable and natural expostulation with Moses when his surviving sons were rebuked for not having eaten the flesh of the Sin-offering (v. 19).

4. The first cousins of Aaron (Ex. vi. 22) are selected by Moses to convey the bodies of Nadab and Abihu out of the camp and bury them, probably because they were the nearest relations who were not priests. See Num. ix. 6.

5. coats] See Ex. xxviii. 39. Life had been extinguished as if by a flash of lightning, but neither the bodies nor the dresses were destroyed.

6, 7. Aaron and his two surviving sons are forbidden to show the accustomed signs of

and unto Ithamar, his sons, *Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled. ^aAnd ye shall not go out from the door of the tabernacle of the congregation, lest ye die: ^afor the anointing oil of the LORD is upon you. And they did according to the word of Moses. ¶ And the LORD spake unto Aaron, saying, ^oDo not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be a statute for* 10 over throughout your generations: and that ye may put difference between holy and unholy, and between unclean and 11 clean; ^aand that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of 12 Moses. ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take ^athe meat offering that remaineth of the offerings of the LORD made by fire, and 13 eat it without leaven beside the altar: for ^ait is most holy: and ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for ^aso I 14 am commanded. And ^athe wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace offerings of the 15 children of Israel. ^aThe heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to

^a Ex. 33. 5.
^a 21. 1, 10.
 Num. 6. 6.
 Deut. 33. 9.
 Ezek. 24. 18.
ⁱ Num. 16.
 22, 46.
 Josh. 7. 1.
² Sam. 24. 1.
^m ch. 21. 12.
^a Ex. 28. 41.
^o Ezek. 44.
 21.
 Luke 1. 15.
 1 Tim. 3. 3.
 Tit. 1. 7.
^p ch. 11. 47.
 Jer. 15. 19.
 Ezek. 22. 26.
 & 44. 23.
^q Deut. 24. 8.
 Neh. 8. 2.
 Jer. 18. 19.
 Mal. 2. 7.
^r Ex. 20. 2.
 ch. 6. 16.
 Num. 18. 9.
^s ch. 21. 22.
^t ch. 2. 3.
 & 6. 16.
^u Ex. 29. 24.
 ch. 7. 31, 34.
 Num. 18. 11.
^v ch. 7. 29.

mourning, or to leave the Court of the Tabernacle in order to attend the funeral, because, from their office, they were especially concerned as consecrated priests in outwardly maintaining the honour of Jehovah. They were to bear visible testimony to the righteousness of the punishment of Nadab and Abihu. The people, on the other hand, as not formally standing so near to Jehovah, were permitted to "bewail" as an acknowledgment that the nation had a share in the sin of its priests. (Cp. 1 Cor. xii. 26.)

6. *Uncover not your heads*] Or, *set free—let go loose*. It was a custom to let the hair grow long and fall loosely over the head and face (xiii. 45; 2 Sam. xv. 30, xix. 4); and the substance of the command would thus be that they should not let the hair go dishevelled.—Rending the clothes in front so as to lay open the breast was one of the commonest manifestations of grief (see Gen. xxxvii. 29, xliv. 13; 2 S. i. 11; Job i. 20; Joel ii. 13, &c.). The garments as well as the persons of the priests were consecrated; this appears to be the reason of the prohibition of these ordinary signs of mourning. Cp. xx. 10.

lest ye die] See Exod. xxviii. 35 note.

7. *the anointing oil...is upon you*] See viii. 12, 30. The holy oil, as the symbol of the Holy Spirit, the Spirit of Life and immortality and joy, was the sign of the priests being brought near to Jehovah. It was therefore by its meaning connected both

with the general law which forbade the High-priest ever to put on signs of mourning on account of death (xvi. 10-12), and with the special reason for the prohibition on this occasion.

9-11. When the priest was on duty he was to abstain from wine and strong drink, lest he should commit excess (see v. 1), and so become disqualified for carrying out the precepts of the ceremonial Law.

9. *strong drink*] The Hebrew word is employed here to denote strong drinks of any kind except wine made from the grape.

10. *unholy...unclean*] Common, as not consecrated; and what would occasion defilement by being touched or eaten. Cp. Acts x. 14.

11. That is, "that you may, by your example in your ministrations, preserve the minds of the Israelites from confusion in regard to the distinctions made by the divine Law."

12-15. The argument is, that as such meals were appointed in honour of Jehovah Himself, they ought to be conducted with due reverence and discretion.

12. *beside the altar*] What is called "the holy place" in vv. 13, 17: it should be rather, a *holy place*, any part of the Holy precinct, as distinguished from a merely "clean place" (v. 14), either within or without the court of the Tabernacle.

14. *wave breast and heave shoulder*] See vii. 30 note.

- wave it for a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the
- v ch. 9. 3, 15. 16 LORD hath commanded. ¶ And Moses diligently sought "the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were*
- * ch. 6. 26, 29. 17 left *alive*, saying, "Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement
- * ch. 6. 30. 18 for them before the LORD? Behold, "the blood of it was not brought in within the holy place: ye should indeed have eaten
- b ch. 6. 26. 19 it in the holy place, "as I commanded. And Aaron said unto Moses, Behold, "this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and *if* I had eaten the sin offering to day, "should
- c ch. 9. 8, 12. 20 it have been accepted in the sight of the LORD? And when Moses heard *that*, he was content.
- d Jer. 6. 20. & 14. 12. Hos. 9. 4. Mal. 1. 10, 13. 21 **CHAP. 11.** AND the LORD spake unto Moses and to Aaron, saying 2 unto them, Speak unto the children of Israel, saying, "These are the beasts which ye shall eat among all the beasts that are 3 on the earth. Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat. 4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof; as the camel, because he cheweth 5 the cud, but divideth not the hoof; he is unclean unto you. And the coney, because he cheweth the cud, but divideth not the

16. The Law on the point in question was clear. See ii. 3, iv. 5, 16 notes. But on this occasion, though the Sin-offering which had been offered by Aaron was for the people (ix. 15), its blood was not carried into the Tabernacle. The priests might therefore have too readily supposed that their eating the flesh, or burning it, was a matter of indifference. Hence Moses explains that the appropriation of the flesh by the priests is an essential part of the act of atonement (v. 17).

it was burnt] It was consumed by fire in an ordinary way, not in the fire of the Altar. See i. 9.

17. *to bear the iniquity*] See Ex. xxviii. 38 note.

18. "The holy place," as it is called in our version, within the Tabernacle (see Ex. xxvi. 33, xxviii. 29, &c.) into which the blood was carried, is regularly called in Hebrew, simply, "the Holy" (as the innermost chamber is called "the Holy of Holies"), the adjective being used substantively; while the precinct in which the flesh of the Sin-offering was eaten is generally called in full the Holy Place, the substantive being expressed (v. 13).

19. That is: "Behold this very day, in which we have done our part in sacrificing Sin-offerings and Burnt-offerings to the Lord, this great calamity has befallen me. Could it have been well-pleasing to the Lord if those who have been so humbled as I and my sons have been by the sin of our relations and the divine judgment, had

feasted on the most Holy flesh of the Sin-offering?"

XI. 1. Jehovah speaks to Moses and Aaron conjointly. (Cp. xiii. 1, xv. 1.) The High-priest, in regard to the legal purifications, is treated as co-ordinate with the legislator.

2. Rather, "These are the animals which ye may eat out of all the beasts;" that is, out of the larger creatures, the quadrupeds, as distinguished from birds and reptiles. See Gen. i. 24. Of quadrupeds, those only might be eaten which completely divided the hoof and chew the cud (vv. 3-8).

3. *parteth, &c.*] Rather, is clovenfooted and completely separates the hoofs.

4. *divideth not the hoof*] The toes of the camel are divided above, but they are united below in a sort of cushion or pad resting upon the hard bottom of the foot, which is "like the sole of a shoe." The Moslems eat the flesh of the camel, but it is said not to be wholesome.

5. *the coney*] The old English name for a rabbit. The animal meant is the Hyrax Syriacus. It bears some resemblance to the guinea-pig or the marmot, and in its general appearance and habits (Prov. xxx. 26, Ps. civ. 18), it might easily be taken for a rodent. But Cuvier discovered that it is, in its anatomy, a true pachyderm, allied to the rhinoceros and the tapir, inferior to them as it is in size.

he cheweth the cud] The Hyrax has the same habit as the hare, the rabbit, the guinea-pig, and some other rodents, of

- 6 hoof; he is unclean unto you. And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.
- 7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; ^bhe is unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch;
- 9 ^cthey are unclean to you. ¶ ^dThese shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an ^eabomination unto you: they shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination. Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you. ¶ ^fAnd these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray, and the vulture, and the kite after his kind; every raven after his kind; and the owl, and the night hawk, and the cuckow, and the hawk after his kind, and the little owl, and the cormorant, and the great owl, and the swan, and the pelican, and the gier eagle, and the stork, the heron after her kind, and the lapwing, and the bat. ¶ All fowls that creep, going upon all four, shall be an abomination unto you. Yet these may ye eat of every flying creeping thing that goeth upon all four, which

^b Isai. 65. 4. & 66. 3. 17.
^c Isai. 52. 11.
^d See Matt. 15. 11, 20.
^e Mark 7. 2, 15, 18.
^f Acts 10. 14, 15.
^g 15. 29.
^h Rom. 14. 14, 17.
ⁱ 1 Cor. 8. 8.
^j Col. 2. 16, 21.
^k Heb. 9. 10.
^l Deut. 14. 9.
^m ch. 7. 18.
ⁿ Deut. 14. 3.
^o Deut. 14. 12.

moving its jaws when it is at rest as if it were masticating. The rodents were familiarly spoken of as ruminating animals, just as the bat was reckoned amongst birds because it flies (see v. 19), and as whales and their congeners are spoken of as fish, when there is no occasion for scientific accuracy.

7. *he divide the hoof, &c.* It is cloven-footed and completely, &c. See v. 3 note. Of all the quadrupeds of which the Law forbids the flesh to be eaten, the pig seems to have been regarded as the most unclean. Cp. marg. ref. Several other nations have agreed with the Hebrews in this respect: the reason being that its flesh is unwholesome, especially in warm climates.

9. Any fish, either from salt water or fresh, might be eaten if it had both scales and fins, but no other creature that lives in the waters. Shellfish of all kinds, whether mollusks or crustaceans, and cetaceous animals, were therefore prohibited, as well as fish which appear to have no scales, like the eel; probably because they were considered unwholesome, and (under certain circumstances) found to be so.

13-19. As far as they can be identified, the birds here mentioned are such as live upon animal food. They were those which the Israelites might have been tempted to eat, either from their being easy to obtain, or from the example of other nations, and which served as types of the entire range of prohibited kinds.

13. *the eagle*] Rather, *the great vulture*, which the Egyptians are known to have

ranked as the first amongst birds. Cp. 2 S. i. 23; Ps. ciii. 5; Prov. xxiii. 5, &c.

The *ossifrage*, or bone-breaker, was the lammer-geyer, and the *ospray* (a corruption of *ossifrage*) the sea-eagle.

14. *the vulture*] Rather, the (black) kite (Isai. xxiv. 15): *the kite*, rather the red kite, remarkable for its piercing sight (Job xxviii. 7).

15. *every raven after his kind*] i.e. the whole family of corvidae.

16. *and the owl, &c.*] Rather, "and the ostrich, and the owl, and the gull, and the hawk," &c.

18. *the swan*] More probably the ibis, the sacred bird of the Egyptians. The *gier eagle* is most likely the Egyptian vulture, a bird of unprepossessing appearance and disgusting habits, but fostered by the Egyptians as a useful scavenger.

19. *the heron...the lapwing*] Rather, the great plover—the hoopoe, so called from its peculiar cry.

20. Rather, "All creeping things which have wings," &c. The word rendered creeping things may be regarded as coextensive with our word *vermin*. It is derived from a verb which signifies not only to creep, but to teem, or bring forth abundantly (Gen. i. 21, viii. 17; Exod. viii. 3; Ps. cv. 30), and so easily came to denote creatures which are apt to abound, to the annoyance of mankind.

21. *legs above their feet, to leap without upon the earth*] The families of the Saltatoria, of which the common cricket, the common grasshopper, and the migratory locust, may be taken as types.

- 22 have legs above their feet, to leap withal upon the earth; *even* these of them ye may eat; ^athe locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. But all *other* flying creeping things, 23 which have four feet, *shall be* an abomination unto you. And for these ye shall be unclean: whosoever toucheth the carcase 24 of them shall be unclean until the even. And whosoever beareth ought of the carcase of them ^bshall wash his clothes, and be 25 unclean until the even. ¶ *The carcases* of every beast which divideth the hoof, and *is* not clovenfooted, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be 26 unclean. And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the 27 even. And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto 28 you. ¶ *These also shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and ^cthe 29 mouse, and the tortoise after his kind, and the ferret, and the 30 chameleon, and the lizard, and the snail and the mole. These *are* unclean to you among all that creep: whosoever doth touch 31 them, when they be dead, shall be unclean until the even. And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is 32 done, ^kit must be put into water, and it shall be unclean until the even; so it shall be cleansed. And every earthen vessel, 33 whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ^lye shall break it. Of all meat which may be 34 eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean. 35 And every *thing* whereupon *any* part of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for they are* unclean, and shall be unclean 36 unto you. Nevertheless a fountain or pit, ¹wherein there is plenty of water, shall be clean: but that which toucheth their 37 carcase shall be unclean. And if *any* part of their carcase fall upon any sowing seed which is to be sown, it *shall be* clean. But 38 if *any* water be put upon the seed, and *any* part of their carcase fall thereon, it *shall be* unclean unto you. ¶ And if any beast, 39 of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even. And ^mhe that eateth of the 40 carcase of it shall wash his clothes, and be unclean until the
- ^a Matt. 3. 4.
Mark 1. 6.
- ^b ch. 14. 8.
& 15. 6.
Num. 10.
10. 22.
& 31. 24.
- ^c Isai. 66. 17.
- ^k ch. 15. 12.
- ^l ch. 6. 28.
& 15. 12.
- ^m ch. 17. 15.
& 22. 8.
Deut. 14. 21.
Ezek. 4. 14.
& 44. 31.
- ¹ Heb. a gathering together of waters.

22. In the uncertainty of identifying these four creatures, it has been suggested that some of the names may belong to locusts in an imperfect state of development. Most modern versions have taken a safer course than our translators, by retaining the Hebrew names.

24-28. *unclean*] If the due purification was omitted at the time, through negligence or forgetfulness, a Sin-offering was required. See v. 2.

29, 30. The identification of "the creeping things" here named is not always cer-

tain. They are most likely those which were occasionally eaten. For the *tortoise* read the great lizard, for the *ferret* the gecko (one of the lizard tribe), for the *chameleon* the frog or the Nile lizard: by the word rendered *snail* is probably meant another kind of lizard, and by the *mole* the chameleon.

33. *earthen vessel*] See marg. ref.

35. See ii. 4. The word rendered "ranges for pots" has been conjectured to mean either an excavated fireplace, fitted to receive a pair of ovens, or a support like a pair of andirons.

even: he also that beareth the carcase of it shall wash his
 41 clothes, and be unclean until the even. ¶ And every creeping
 thing that creepeth upon the earth *shall be* an abomination; it
 42 shall not be eaten. Whatsoever goeth upon the belly, and
 whatsoever goeth upon *all* four, or whatsoever ¹hath more feet
 among all creeping things that creep upon the earth, them ye
 43 shall not eat; for they *are* an abomination. "Ye shall not make
 your ²selves abominable with any creeping thing that creepeth,
 neither shall ye make yourselves unclean with them, that ye
 44 should be defiled thereby. For I *am* the LORD your God: ye
 shall therefore sanctify yourselves, and ³ye shall be holy; for I
am holy: neither shall ye defile yourselves with any manner of
 45 creeping thing that creepeth upon the earth. ⁴For I *am* the
 LORD that bringeth you up out of the land of Egypt, to be your
 46 God: ⁵ye shall therefore be holy, for I *am* holy. *This is the law*
 of the beasts, and of the fowl, and of every living creature that
 moveth in the waters, and of every creature that creepeth upon
 47 the earth: ⁶to make a difference between the unclean and the
 clean, and between the beast that may be eaten and the beast
 that may not be eaten.

CHAP. 12. AND the LORD spake unto Moses, saying, Speak unto
 2 the children of Israel, saying, If a ^awoman have conceived seed,
 and born a man child: then ^bshe shall be unclean seven days;
^caccording to the days of the separation for her infirmity shall
 3 she be unclean. And in the ^deighth day the flesh of his fore-
 4 skin shall be circumcised. And she shall then continue in the
 blood of her purifying three and thirty days; she shall touch no
 hallowed thing, nor come into the sanctuary, until the days of
 5 her purifying be fulfilled. But if she bear a maid child, then
 she shall be unclean two weeks, as in her separation: and she

^a ch. 20. 25.

^e Ex. 19. 6.
 ch. 19. 2.
 & 20. 7, 26.
 1 Thess. 4. 7.
 1 Pet. 1. 15,
 16.
^f Ex. 6. 7.
^g ver. 44.

^h ch. 10. 10.

^a ch. 15. 19.
^b Luke 2. 22.
^c ch. 15. 19.
^d Gen. 17.
 12.
 Luke 1. 59.
 & 2. 21.
 John 7. 22,
 23.

¹ Heb. *doth multiply feet*.

² Heb. *souls*.

42. *Whatsoever goeth upon the belly*] i.e. all footless reptiles, and mollusks, snakes of all kinds, snails, slugs, and worms. *Whatsoever goeth upon all four*; i.e. "creeping things," or vermin; such as the weasel, the mouse or the lizard. *Whatsoever hath more feet*; i.e. all insects, except the locust family (v. 22 note), myriapods, spiders, and caterpillars.

44-47. These verses set forth the spiritual ground on which the distinction between clean and unclean is based. Cp. marg. ref. and x. 10, xx. 25, 26; 1 Peter i. 15, 16.

The basis of the obligation to maintain the distinction was the call of the Hebrews to be the peculiar people of Jehovah. It was to be something in their daily life to remind them of the Covenant which distinguished them from the nations of the world. By Jesus Christ it was revealed (Matt. xv. 11) to the elect people that they were no longer to be tied by the letter of the Law in regard to their food, but were to be left to the exercise of a regenerated judgment. They were to learn that the kingdom of God is not eating, or abstaining from, meats and drinks; but righteousness, and truth, and peace, and joy in the Holy

Ghost (Rom. xiv. 17. Cp. Acts x. 15; 1 Tim. iv. 4).

XII.—XV. CEREMONIAL PURIFICATIONS. The Purifications of the Law fall under three heads; (i) those for defilement arising from secretions; (ii) those for the Leprosy; (iii) those for pollution from corpses. The first and second classes are described in these chapters; the last, as relates to human corpses, in Num. xix. 11, &c., and as relates to the bodies of dead animals, in xi. 24-28, 31-40.

XII. This chapter would more naturally follow the fifteenth. See Note to xv. 1.

3. On circumcision, see Gen. xvii. 5 note.

4. The Levitical law ascribed impurity exclusively to the Mother, in no degree to the Child.

5. Some have thought that this doubling of each of the two periods was intended to remind the people of the fact that woman represents the lower side of human nature, and was the first to fall into temptation. 1 Tim. ii. 13-15; 1 Pet. iii. 7. The ancients had a notion that the mother suffers for a longer time after the birth of a girl than after the birth of a boy. The period required for the restoration of her health in

- shall continue in the blood of her purifying threescore and six
 * Luke 2. 22. 6 days. ¶ And when the days of her purifying are fulfilled, for a
 son, or for a daughter, she shall bring a lamb ¹ of the first year
 for a burnt offering, and a young pigeon, or a turtle dove, for a
 sin offering, unto the door of the tabernacle of the congregation,
 7 unto the priest: who shall offer it before the LORD, and make
 an atonement for her; and she shall be cleansed from the issue
 of her blood. This *is* the law for her that hath born a male or a
 f ch. 5. 7. 8 female. ¶ And if ² she be not able to bring a lamb, then she shall
 Luke 2. 24. bring two turtles, or two young pigeons; the one for the burnt
 * ch. 4. 20. offering, and the other for a sin offering: ³ and the priest shall
 make an atonement for her, and she shall be clean.

CHAP. 13. AND the LORD spake unto Moses and Aaron, saying,

- a Deut. 28. 2 When a man shall have in the skin of his flesh a ³ rising, ⁴ a scab,
 27. ¹ Heb. a son of his year. ² Heb. her hand find not ³ Or, swelling.
 Isai. 3. 17. sufficiency of.

the one case was thirty days, and in the other, it was forty or forty-two days. This notion may have been connected with a general custom of observing the distinction as early as the time of Moses.

6-8. The sacrificial act expressed an acknowledgment of sin and a dedication of herself to Jehovah. See viii. 14.

6. *of the first year*] Literally, as in the margin, *a son of his year*. This expression is supposed to mean one less than a year old, while the *son of a year* is one that has just completed its first year.

8. *a lamb*] Rather, *one of the flock*; either a sheep or a goat; it is not the same word as in v. 6.

two turtles, or two young pigeons] See on i. 14. The Virgin Mary availed herself of the liberty which the Law allowed to the poor, and offered the inferior Burnt-offering (Luke ii. 24).

XIII., XIV. THE LAWS RELATING TO LEPROSY. The Leprosy is the most terrible of all the disorders to which the body of man is subject. There is no disease in which hope of recovery is so nearly extinguished. From a commencement slight in appearance, with but little pain or inconvenience, often in its earlier stage insidiously disappearing and reappearing, it goes on in its strong but sluggish course, generally in defiance of the efforts of medical skill, until it reduces the patient to a mutilated cripple with dulled or obliterated senses, the voice turned to a croak, and with features of ghastly deformity. When it reaches some vital part it generally occasions what seem like the symptoms of a distinct disease (most often Dysentery), and so puts an end to the life of the sufferer.

It was an all but universal impression that the Leprosy, above all other diseases, came upon man as an irresistible stroke of superhuman power, either in the way of punishment for personal sin or of an affliction with some definite purpose. This natural suggestion was confirmed and realized upon several occasions in the history of

the Israelites. A stroke of Leprosy was the mark of the divine displeasure at the slow faith of Moses (Ex. iv. 6), at the contumacy of Miriam (Num. xii. 10), at the dishonesty of Gehazi (2 K. v. 27), and at the impious presumption of Uzziah (2 Chr. xxvi. 19, 20). One of the denunciations against Joab, on account of the death of Abner, was that his children should be lepers (2 S. iii. 29).

It is now considered by all the best authorities that the Hebrew word for the disease does not denote the disease which is more properly called the Leprosy (see xiii. 12), but that which is known to physicians as the Elephantiasis: the origin of which is ascribed to an animal poison generated in or received into the blood, and accumulated therein probably by a process analogous to fermentation. This poison primarily affects either the skin, or the nerves and nervous centres. In this way, two forms of Elephantiasis are distinguished, the *Tuberculated*, and the *Anæsthetic* or *Non-tuberculated*, of which the former is the more common.

Medical skill appears to have been more completely foiled by Elephantiasis than by any other malady. The Anæsthetic form alone seems to be in some degree amenable to remedies and regimen.

The question whether Elephantiasis is contagious or not, is the one of most peculiar interest in connection with the Levitical law. Many facts tend to prove that, as a rule, it was not; but that under certain circumstances (e.g. when the ulcers are running) contagion might be developed.

2. *the skin of his flesh*] An expression found nowhere but in this chapter. It probably denotes the cuticle or scarf skin, as distinguished from the cutis or true skin.

rising—scab—bright spot] The Hebrew words are the technical names applied to the common external signs of incipient Elephantiasis.

like the plague of leprosy] Like a stroke of Leprosy.

or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; ^b then he shall be brought unto Aaron the priest, or ^b Deut. 17. 3 unto one of his sons the priests; and the priest shall look on the 8, 9. plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin, & 24. 8. of his flesh, it *is* a plague of leprosy: and the priest shall look on Luke 17. 14. 4 him, and pronounce him unclean. If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof *be* not turned white; then the priest shall 5 shut up *him that hath* the plague seven days: and the priest shall look on him the seventh day: and, behold, *if* the plague in his sight *be* at a stay, and the plague spread not in the skin; 6 then the priest shall shut him up seven days more: and the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean: it *is* but a scab: 7 and he shall wash his clothes, and *be* clean. But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again: 8 and *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy. 9 ¶ When the plague of leprosy is in a man, then he shall be 10 brought unto the priest; ^d and the priest shall see *him*: and, behold, *if* the rising *be* white in the skin, and it have turned the ^d Num. 12. 10, 12. 11 hair white, and *there be* ² quick raw flesh in the rising; it *is* an old leprosy in the skin of his flesh, and the priest shall pronounce ² Kin. 5. 27. him unclean, and shall not shut him up: for he *is* unclean. ² Chr. 26. 20. 12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even 13 to his foot, wheresoever the priest looketh; then the priest shall

¹ Heb. the quickening of living flesh.

3. *the hair in the plague is turned white*] The sparing growth of very fine whitish hair on leprous spots in the place of the natural hair, appears to have been always regarded as a characteristic symptom.

the plague in sight be deeper than the skin of his flesh] Rather, The stroke appears to be deeper than the scarf skin. The 'bright spot' changed to a brownish colour with a metallic or oily lustre, and with a clearly-defined edge. This symptom, along with the whitish hair, at once decided the case to be one of Leprosy.

5. *and the plague spread not*] Rather, advance not, so as to shew that the disease is under the cuticle and assuming the symptoms of v. 3.

6. *somewhat dark*] Rather, somewhat dim: that is, if the spot is dying away.

7. *seen of the priest for his cleansing*] The purport of these words is doubtful. They probably mean "seen by the priest and pronounced clean," and refer to the visit of the suspected leper to the priest at the end of the second week. But some have taken the words to mean "seen by the priest with a view to be pronounced clean," and regard the sentence of the priest as provisional, holding good only till the symptoms may

appear to resume their progress. Cp. v. 35.

10. *if the rising be white*] Or, If there be a white rising. The term very probably denotes the white Bulla or patch of Anæsthetic Elephantiasis when it has re-appeared.

quick raw flesh in the rising] The margin gives the literal rendering. The symptom here noted exhibits a more advanced stage of the disease. The expression might denote an ulcer or open sore with "proud flesh" appearing in it.

12-17. The disease here indicated appears to be that now known as *Lepra vulgaris*, the common White Leprosy, or Dry Tetter. It first shews itself in reddish pimples, the surface of which becomes white and scaly, spreading in a circular form till they meet each other and cover large patches of the body. It scarcely affects the general health, and for the most part disappears of itself, though it often lasts for years.

from his head even to his foot, wheresoever the priest looketh] The first appearance of the *Lepra vulgaris* may take place in any part of the body, especially however at the larger joints of the limbs; but the spots of Elephantiasis are almost always first seen on those parts which are habitually exposed, the face, ears and hands.

consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all
 14 turned white: he *is* clean. But when raw flesh appeareth in
 15 him, he shall be unclean. And the priest shall see the raw flesh,
 and pronounce him to be unclean: *for* the raw flesh *is* unclean:
 16 it *is* a leprosy. Or if the raw flesh turn again, and be changed
 17 unto white, he shall come unto the priest; and the priest shall
 see him: and, behold, *if* the plague be turned into white; then
 the priest shall pronounce *him* clean *that hath* the plague: he *is*
 18 clean. ¶ The flesh also, in which, *even* in the skin thereof, was
 * Ex. 9. 9. 19 a 'boil, and is healed, and in the place of the boil there be a
 white rising, or a bright spot, white, and somewhat reddish, and
 20 it be shewed to the priest; and if, when the priest seeth it,
 behold, it *be* in sight lower than the skin, and the hair thereof be
 turned white; the priest shall pronounce him unclean: it *is* a
 21 plague of leprosy broken out of the boil. But if the priest look
 on it, and, behold, *there be* no white hairs therein, and *if* it *be*
 not lower than the skin, but *be* somewhat dark; then the priest
 22 shall shut him up seven days: and if it spread much abroad in
 the skin, then the priest shall pronounce him unclean: it *is* a
 23 plague. But if the bright spot stay in his place, and spread not,
 it *is* a burning boil; and the priest shall pronounce him clean.
 24 ¶ Or if there be *any* flesh, in the skin whereof *there is* 'a hot
 burning, and the quick *flesh* that burneth have a white bright
 25 spot, somewhat reddish, or white; then the priest shall look
 upon it: and, behold, *if* the hair in the bright spot be turned
 white, and it *be* in sight deeper than the skin; it *is* a leprosy
 broken out of the burning: wherefore the priest shall pronounce
 26 him unclean: it *is* the plague of leprosy. But if the priest look
 on it, and, behold, *there be* no white hair in the bright spot, and
 it *be* no lower than the *other* skin, but *be* somewhat dark; then
 27 the priest shall shut him up seven days: and the priest shall look
 upon him the seventh day: and if it be spread much abroad in
 the skin, then the priest shall pronounce him unclean: it *is* the
 28 plague of leprosy. And if the bright spot stay in his place, and
 spread not in the skin, but it *be* somewhat dark; it *is* a rising of
 the burning, and the priest shall pronounce him clean: for it *is*
 29 an inflammation of the burning. ¶ If a man or woman have a
 30 plague upon the head or the beard; then the priest shall see the
 plague: and, behold, if it *be* in sight deeper than the skin; and
there be in it a yellow thin hair; then the priest shall pronounce
 him unclean: it *is* a dry scall, *even* a leprosy upon the head or
 31 beard. And if the priest look on the plague of the scall, and,

¹ Heb. a burning of fire.

14. raw flesh] See v. 10.
 18. boil] Probably ulcer. In Job ii. 7, and Deut. xxviii. 27, 35, it would seem highly probable that the word expresses the ulcers of Elephantiasis.

20, 21. lower than the skin] Rather, reaching below the scarf skin.

23. a burning boil] Rather, the scar of the ulcer; literally, the burn of the ulcer.

24. The sense of this verse is:—Or if there be flesh of which the skin has been affected by severe inflammation, and the sore of the inflammation has become a glossy spot, somewhat reddish or white.

28. And if the glossy spot continues unchanged and makes no advance in the skin, and is rather indistinct (see on v. 6), it is the mark of the inflammation, and the priest shall pronounce him clean, for it is the (mere) hurt of inflammation.

30. scall] As this is the name for another disease not allied to the Leprosy, it would have been better to retain the original word (*nethek*). It is a true Elephantiasis, and is recognised by modern writers under the name of the Fox mange.

31. there is no black hair in it] More properly, there is no yellow hair in it.

- behold, it be not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days: and in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin; he shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more: and in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor be in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.
- But if the scall spread much in the skin after his cleansing; then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean. But if the scall be in his sight at a stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean. ¶ If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots; then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh be darkish white; it *is* a freckled spot *that* groweth in the skin; he *is* clean. And the man whose ¹hair is fallen off his head, he *is* bald; *yet is* he clean.
- And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead bald: *yet is* he clean. And if there be in the bald head, or bald forehead, ~~a~~ white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead.
- Then the priest shall look upon it: and, behold, *if* the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh; he *is* a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head. ¶ And the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, ^{f Ezek. 24. 17, 22.} ^{Mic. 3. 7.} ^{1 Lam. 4. 15.} "Unclean, unclean. All the days wherein the plague shall be in him he shall be defiled; he *is* unclean: he shall dwell alone;

¹ Heb. head is pilled.

37. *be in his sight at a stay*] Or, Does not alter in appearance.

39. *freckled spot*] If v. 12 refers to the Leprosy vulgaris, the Hebrew *bôhak* here may denote some kind of Eczema, a skin disease of a somewhat similar external character.

Verses 38, 39 would seem more in their natural place between vv. 17, 18.

42. *sore*] Rather, stroke. It is the same word which elsewhere in this and the next chapter is rendered plague.

45. The leper was to carry about with him the usual signs of mourning for the dead. Cp. x. 6 and marg. ref.

The leper was a living parable in the world of the sin of which death was the wages; not the less so because his suffering might have been in no degree due to his own personal deserts: he bore about with him at once the deadly fruit and the symbol of the sin of his race. Ex. xx. 5. As his body slowly perished, first the skin,

then the flesh, then the bone, fell to pieces while yet the animal life survived; he was a terrible picture of the gradual corruption of the spirit wrought by sin.

his head bare] Rather, "his head neglected." See x. 6 note.

Unclean, unclean] Cp. marg. ref.

46. *dwell alone*] More properly, dwell apart; that is, separated from the people.

Though thus excluded from general intercourse with society, it is not likely that lepers ceased to be objects of sympathy and kindness, such as they now are in those Christian and Moslem countries in which the Leprosy prevails. That they associated together in the Holy Land, as they do at present, is evident from 2 K. vii. 3; Luke xvii. 12. It has been conjectured that a habitation was provided for them outside Jerusalem, on the hill Gareb (Bezetha), which is mentioned only in Jer. xxxi. 39.

without the camp] Cp. marg. ref. A leper polluted everything in the house which he

^a Num. 5. 2.
& 12. 14.
² Kin. 7. 3.
& 15. 5.
² Chr. 26. 21.
Luke 17. 13.

¹ ch. 14. 44.

^a Matt. 8.
2. 4.
Mark 1. 40,
44.
Luke 5. 12,
14.
& 17. 14.

47 ^awithout the camp *shall* his habitation be. ¶The garment also that the plague of leprosy is in, *whether it be* a woollen garment, 48 or a linen garment; *whether it be* in the warp, or woof; of linen, or of woollen; *whether in* a skin, or in any ¹thing made of skin; 49 and if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any ²thing of skin; *it is* a plague of leprosy, and shall be shewed unto the 50 priest: and the priest shall look upon the plague, and shut up *it* 51 *that hath* the plague seven days: and he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague *is* ³a fretting leprosy; *it is* 52 unclean. He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or anything of skin, wherein the plague is: for *it is* a fretting leprosy; it shall be burnt in the 53 fire. ¶And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or 54 in anything of skin; then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up 55 seven days more: and the priest shall look on the plague, after that it is washed: and, behold, *if* the plague have not changed his colour, and the plague be not spread; *it is* unclean; thou shalt burn it in the fire; *it is* frot inward, ³*whether it be* bare 56 within or without. And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, 57 or out of the woof: and if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; *it is* a spreading plague: thou shalt burn that wherein the plague *is* 58 with fire. And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and 59 shall be clean. *This is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAP. 14. AND the LORD spake unto Moses, saying, This shall be 2 the law of the leper in the day of his cleansing: He ^ashall be

¹ Heb. work of.

² Heb. vessel, or, instrument.

³ Heb. whether it be bald in the head thereof, or in the forehead thereof.

entered. A separate space used to be provided for lepers in the Synagogues.

47. *The garment*] Rather, *The clothing*, referring to the ordinary dress of the Israelites in the wilderness; viz., a linen tunic with a fringe (Num. xv. 38) and a woollen cloak or blanket thrown on in colder weather.

47-49. Rather, *And the clothing in which there is a stroke of Leprosy, whether the stroke is in clothing of wool or in clothing of linen; or in yarn for warp or in yarn for woof, either for linen clothing or for woollen clothing; or in a skin of leather or in any article made of leather.*

51. *a fretting leprosy*] i.e. a malignant or corroding Leprosy. What was the nature of the Leprosy in clothing, which produced greenish or reddish spots, cannot be pre-

cisely determined. It was most likely destructive mildew, perhaps of more than one kind.

56. *somewhat dark*] Rather, *somewhat faint*. Cp. v. 6.

57, 58, 59. *either* in these verses, should be or. See rr. 47, 49.

It should be noticed that no religious or symbolical rite is prescribed for Leprosy in clothing. The priest had only to decide whether the process of decay was at work in the article presented to him and to pronounce accordingly. Compare the Leprosy in houses, xiv. 33-53.

XIV. 1. The Leper was excluded not only from the Sanctuary but from the camp. The ceremony of restoration which he had to undergo was therefore twofold. The first part, performed outside the camp,

- 3 brought unto the priest: and the priest shall go forth out of the camp; and the priest shall look, and, behold, *if* the plague of
4 leprosy be healed in the leper; then shall the priest command to take for him that is to be cleansed two ¹birds alive and clean,
5 and ²cedar wood, and ³scarlet, and ⁴hyssop: and the priest shall ^bNum. 19. 6.
6 running water: as for the living bird, he shall take it, and the ^cHeb. 9. 19.
cedar wood, and the scarlet, and the hyssop, and shall dip them ^dPs. 61. 7.
7 the running water: and he shall ^eHeb. 9. 13.
be cleansed from the leprosy ^fseven times, and shall pronounce ² into the open field. ^g2 Kin. 5.
him clean, and shall let the living bird loose ¹⁰ 14.
8 ¶ And he that is to be cleansed ^hshall wash his clothes, and ⁱch. 13. 6.
shave off all his hair, ^jand wash himself in water, that he may ^kch. 11. 25.
be clean: and after that he shall come into the camp, and
9 ^lshall tarry abroad out of his tent seven days. But it shall be ^mNun. 12.
on the seventh day, that he shall shave all his hair off his head ¹⁵ 16.
and his beard and his eyebrows, even all his hair he shall shave
off: and he shall wash his clothes, also he shall wash his flesh in
10 water, and he shall be clean. ¶ And on the eighth day ⁿhe shall ^oMatt. 8. 4.
take two he lambs without blemish, and one ewe lamb ^pMark 1. 44.
of the ^qLuke 5. 14.

¹ Or, *sparrows*.

² Heb. *upon the face of the field*.

³ Heb. *the daughter of her year*.

entitled him to come within and to mix with his brethren, 3-9. The second part, performed in the Court of the Tabernacle and separated from the first by an interval of seven days, restored him to all the privileges of the Covenant with Jehovah, 10-32.

4. These birds were provided by the priest for the man. They were not, like the offerings for the Altar, brought by the man himself (cp. v. 4 with v. 10), they were not presented nor brought near the Sanctuary, nor was any portion of them offered on the Altar.

cedar wood, and scarlet, and hyssop] These three substances were used as the common materials in rites of purification (cp. Ex. xii. 22; Num. xix. 8; Ps. li. 7; Heb. ix. 19): the *cedar*, or juniper, the resin or turpentine of which was a preservative against decay, and employed in medicines for Elephantiasis and other skin diseases: the *scarlet*, a "tongue," or band, of twice-dyed scarlet wool, with which the living bird, the hyssop, and the cedar wood were tied together when they were dipped into the blood and water: the colour expressing the rosinness associated with health and vital energy: and the *hyssop* (see Ex. xii. 22), probably the Caper plant, whose cleansing virtues as a medicine, and use in the treatment of ulcers and diseases of the skin allied to Leprosy, were known to the ancients. It has been conjectured that the scarlet band was used to tie the hyssop upon the cedar, so as to make a sort of brush, such as would be convenient for sprinkling.

5. *running water*] Literally, living water, i.e. water fresh from the spring (Gen. xxvi. 19; Num. xix. 17).

7. *seven times*] The seal of the Covenant, expressed in the number seven (cp. v. 9), was renewed in sprinkling him who, during his Leprosy, had lived as an outcast. The details of a restoration to health and freedom appear to be well expressed in the whole ceremony. Each of the birds represented the Leper. They were to be of a clean kind, because they stood for one of the chosen race. The death-like state of the Leper during his exclusion from the camp was expressed by killing one of the birds. The living bird was identified with the slain one by being dipped in his blood mixed with the spring water that figured the process of purification, while the cured Leper was identified with the rite by having the same water and blood sprinkled over him. The bird then liberated was a sign that the Leper left behind him all the symbols of the death disease and of the remedies associated with it, and was free to enjoy health and social freedom with his kind. Cp. Col. ii. 12.

9. The best of all types of the healing of the Spirit, was the healing of the Leper. In his formal cleansing, consecration, and atonement by sacrifice (see notes on xiv. 9-20), the ministers of the Sanctuary bore public witness that he was restored to the blessing of communion with his brethren and with Jehovah. Hence when the Son of God proved His divine mission by healing the lepers (Matt. xi. 5), He did not excuse them from going to the priest to "offer for the cleansing those things which Moses commanded" (Mark i. 44; Luke v. 14) "for a testimony to the people" (Matt. viii. 4).

10, 11. Two young rams from one to three years old (not lambs), a ewe lamb in

- first year without blemish, and three tenth deals of fine flour *for*
- ¹ ch. 2. 1. 11 'a meat offering, mingled with oil, and one log of oil. And the
 Num. 15. priest that maketh *him* clean shall present the man that is to be
 4, 9. made clean, and those things, before the LORD, *at* the door of the
- ^m ch. 5. 2, 12 tabernacle of the congregation: and the priest shall take one he
 18. lamb, and ^m offer him for a trespass offering, and the log of oil,
- ^{& 6. 6, 7.} 13 and ^m wave them *for* a wave offering before the LORD: and he
^{" Ex. 20. 24.} shall slay the lamb ^o in the place where he shall kill the sin
^{o Ex. 20. 11.} offering and the burnt offering, in the holy place: for ^p as the
^{ch. 1. 5, 11.} sin offering *is* the priest's, *so is* the trespass offering: ^q it *is* most
^{& 4. 4, 24.} holy: and the priest shall take *some* of the blood of the trespass
^{p ch. 7. 7.} offering, and the priest shall put *it* ^r upon the tip of the right ear
^{q ch. 2. 3.} of him that is to be cleansed, and upon the thumb of his right
^{& 7. 6.} hand, and upon the great toe of his right foot: and the priest
^{& 21. 22.} shall take *some* of the log of oil, and pour *it* into the palm of his
^{r Ex. 20. 20.} own left hand: and the priest shall dip his right finger in the
^{ch. 8. 33.} oil that *is* in his left hand, and shall sprinkle of the oil with his
 17 finger seven times before the LORD: and of the rest of the oil
 that *is* in his hand shall the priest put upon the tip of the right
 ear of him that is to be cleansed, and upon the thumb of his
 right hand, and upon the great toe of his right foot, upon the
 18 blood of the trespass offering: and the remnant of the oil that
 is in the priest's hand he shall pour upon the head of him that
 is to be cleansed: ^a and the priest shall make an atonement
- ^{* ch. 4. 26.} 19 for him before the LORD. And the priest shall offer ^t the sin
^{t ch. 5. 1, 6.} offering, and make an atonement for him that is to be cleansed
^{& 12. 7.} from his uncleanness; and afterward he shall kill the burnt
 20 offering: and the priest shall offer the burnt offering and the
 meat offering upon the altar: and the priest shall make an
- ^{u ch. 5. 7.} 21 atonement for him, and he shall be clean. ¶ And ^v if he be
^{& 12. 8.} poor, and ¹ cannot get so much; then he shall take one lamb *for*
 a trespass offering ² to be waved, to make an atonement for him,
 and one tenth deal of fine flour mingled with oil for a meat
- ^{w ch. 12. 8.} 22 offering, and a log of oil; ^w and two turtledoves, or two young
^{& 15. 14, 15.} pigeons, such as he is able to get; and the one shall be a sin
^{x ver. 10, 11.} 23 offering, and the other a burnt offering. ^x And he shall bring

¹ Heb. *his hand reach not.*² Heb. *for a waving.*

her first year (see xii. 6), three tenth parts of an ephah (something over ten pints and a half) of fine flour mingled with oil, and a log (about half a pint; see xix. 35) of oil. The priest presented both the man and his offerings to Jehovah at the entrance of the Tent of meeting. See i. 3.

12. This Trespass-offering, with its blood and the oil, must be regarded as the main feature in the ceremony: no alteration being permitted even in the case of the poor (vv. 21-23). There appears to be no other case in which an entire victim was waved (see vii. 30) before Jehovah. The Levites are spoken of as "a wave offering," Num. viii. 11-15 (see margin). The man in this case, represented by his Trespass-offering, was dedicated as a Wave-offering in like manner.

13. *it is most holy*] See vi. 25 note.

14. In the same way, and with the same

significance as in viii. 23. It is said that a portion of the blood was caught by the priest in the palm of his hand as it ran from the victim.

16. The sevenfold sprinkling of the oil before the Sanctuary, in addition to the waving of it, seems to have been intended to consecrate it to represent the spiritual gift consequent upon the Covenant, the sealing of which had been figured by the sacramental blood of the offering.

17, 19. *him that is to be cleansed*] Of him that has been cleansed. The significance of the act is similar to that in viii. 11, 15.

19, 20. The cleansed Leper was now in a position to avail himself of the accustomed law of sacrifice as one completely restored. The ewe lamb was now offered in his behalf as a Sin-offering, one of the young rams as a Burnt-offering, and the fine flour mingled with oil as a Meat-offering.

- them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.
- 24 ^a And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them *for* a wave offering ^{7 ver. 12.}
- 25 before the LORD: and he shall kill the lamb of the trespass offering, ^a and the priest shall take *some* of the blood of the trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and
- 26 upon the great toe of his right foot: and the priest shall pour of
- 27 the oil into the palm of his own left hand: and the priest shall sprinkle with his right finger *some* of the oil that *is* in his left
- 28 hand seven times before the LORD: and the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the
- 29 blood of the trespass offering: and the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be
- 30 cleansed, to make an atonement for him before the LORD. And he shall offer the one of "the turtledoves, or of the young
- 31 pigeons, such as he can get; *even* such as he is able to get, the one *for* a sin offering, and the other *for* a burnt offering, with the meat offering: and the priest shall make an atonement for him
- 32 that is to be cleansed before the LORD. This *is* the law of him in whom *is* the plague of leprosy, whose hand is not able to get
- 33 ^b *that which pertaineth* to his cleansing. ¶ And the LORD spake ^b ver. 10.
- 34 unto Moses and unto Aaron, saying, ^c When ye be come into the land of Canaan, which I give to you for a possession, and I put the
- 35 plague of leprosy in a house of the land of your possession; and he that owneth the house shall come and tell the priest, saying,
- 36 It seemeth to me *there is* as it were ^d a plague in the house: then the priest shall command that they ^e empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean: and afterward the priest shall go in to see
- 37 the house: and he shall look on the plague, and, behold, *if* the plague be in the walls of the house with hollow strakes, greenish
- 38 or reddish, which in sight *are* lower than the wall; then the priest shall go out of the house to the door of the house, and
- 39 shut up the house seven days: and the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be
- 40 spread in the walls of the house; then the priest shall command that they take away the stones in which the plague *is*, and they
- 41 shall cast them into an unclean place without the city: and he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into
- 42 an unclean place: and they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and

^a ver. 22.
ch. 15. 15.

^b ver. 10.
^c Gen. 17. 8.
Num. 32. 22.
Deut. 7. 1.
& 32. 49.

^d Ps. 91. 10.
Prov. 3. 33.
Zech. 5. 4.

¹ Or, *prepare*.

33-53. This section is separated from that on Leprosy in clothing (xiii. 47-59) with which it would seem to be naturally connected, and is placed last of all the laws concerning Leprosy, probably on account of its being wholly prospective. While the Israelites were in the Wilderness, the materials of their dwellings were of nearly the same nature as those of their clothing, and would be liable to the same sort of decay.

They were therefore included under the same law.

I put the plague] Jehovah here speaks as the Lord of all created things, determining their decay and destruction as well as their production. Cf. Isai. xlv. 6, 7; Jonah iv. 7; Matt. xxi. 20.

37. *hollow strakes, &c.*] Rather, depressed spots of dark green or dark red, appearing beneath (the surface of) the wall.

- 43 shall plaster the house. And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered ;
- 44 then the priest shall come and look, and, behold, *if* the plague be spread in the house, it is *a* fretting leprosy in the house : it
- 45 is unclean. And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house ; and he shall carry *them* forth out of the city into an unclean place.
- 46 Moreover he that goeth into the house all the while that it is
- 47 shut up shall be unclean until the even. And he that lieth in the house shall wash his clothes ; and he that eateth in the house
- 48 shall wash his clothes. And if the priest ¹shall come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plastered : then the priest shall
- 49 pronounce the house clean, because the plague is healed. And ²he shall take to cleanse the house two birds, and cedar wood,
- 50 and scarlet, and hyssop : and he shall kill the one of the birds in
- 51 an earthen vessel over running water : and he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running
- 52 water, and sprinkle the house seven times : and he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the
- 53 hyssop, and with the scarlet : but he shall let go the living bird out of the city into the open fields, and ³make an atonement for
- 54 the house : and it shall be clean. ¶ This *is* the law for all manner
- 55 of plague of leprosy, and ⁴scall, and for the ⁵leprosy of a garment,
- 56 ⁶and of a house, and ⁷for a rising, and for a scab, and for a bright
- 57 spot : to ⁸teach ⁹when it is unclean, and when it is clean : this *is* the law of leprosy.
- CHAP. 15.** AND the LORD spake unto Moses and to Aaron, saying,
- 2 Speak unto the children of Israel, and say unto them, ¹⁰When any man hath a ¹¹running issue out of his flesh, *because of his*
- 3 issue he is unclean. And this shall be his uncleanness in his issue : whether his flesh run with his issue, or his flesh be stopped
- 4 from his issue, it is his uncleanness. Every bed, whereon he lieth that hath the issue, is unclean : and every ¹²thing, whereon he
- 5 sitteth, shall be unclean. And whosoever toucheth his bed shall wash his clothes, ¹³and bathe *himself* in water, and be unclean
- 6 until the even. And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in
- 7 water, and be unclean until the even. And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe
- 8 *himself* in water, and be unclean until the even. And if he that hath the issue spit upon him that is clean ; then he shall wash

¹ ch. 13. 51.
Zech. 5. 4.

² ver. 4.

³ ver. 20.

⁴ ch. 13. 30.
⁵ ch. 13. 47.
⁶ ver. 34.
⁷ ch. 13. 2.
⁸ Deut. 24.
⁹ Ezek. 44. 23.
¹⁰ ch. 22. 4.
Num. 5. 2.
2 Sam. 3. 20.
Matt. 9. 20.
Mark 5. 25.
Luke 8. 43.

¹¹ ch. 11. 25.
& 17. 15.

¹ Heb. in coming in shall
come in, &c.

² Heb. in the day of the
unclean, and in the day of
the clean.

³ Or, running of the reins.
⁴ Heb. vessel.

49. *cleanse the house*] Strictly, *purge the house from sin*. The same word is used in v. 52 ; and in v. 53 it is said, "and make an atonement for it." Such language is used figuratively when it is applied to things, not to persons. The Leprosy in houses, the Leprosy in clothing, and the terrible disease in the human body, were representative forms of decay which taught the lesson that all created things, in their own nature, are

passing away, and are only maintained for their destined uses during an appointed period, by the power of Jehovah.

XV. This chapter would seem to take its place more naturally before the twelfth, with the subject of which it is immediately connected. Cp. especially xii. 2 with xv. 19. It stands here between two chapters, with neither of which has it any close connection.

- his clothes, and bathe *himself* in water, and be unclean until the even. And what saddle soever he rideth upon that hath the issue shall be unclean. And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any* of those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water. And when he that hath an issue is cleansed of his issue; then ^dhe shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean. And on the eighth day he shall take to him ^etwo turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest: and the priest shall offer them, ^fthe one *for* a sin offering, and the other *for* a burnt offering; ^gand the priest shall make an atonement for him before the LORD for his issue. ¶ And ^hif any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even. And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even. The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and ⁱbe unclean until the even. ¶ And ^kif a woman have an issue, *and* her issue in her flesh be blood, she shall be ^lput apart seven days: and whosoever toucheth her shall be unclean until the even. And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean. And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even. And if it be on her bed, or on anything whereon she sitteth, when he toucheth it, he shall be unclean until the even. And ^mif any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean. ¶ And if ⁿa woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall* be unclean. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even. But ^oif she be cleansed of her issue, then she shall num-

^c ch. 6. 28.
& 11. 32, 33.

^d ver. 28.
ch. 14. 8.

^e ch. 14. 22.
23.

^f ch. 14. 30,
31.
^g ch. 14. 19,
31.
^h ch. 22. 4.
Deut. 23. 10.

ⁱ 1 Sam. 21. 4.

^k ch. 12. 2.

^l See ch. 20.
18.

^m Matt. 9.
20.
Mark 5. 25.
Luke 8. 43.

^o ver. 13.

¹ Heb. in her separation.

13. The mere cessation of the issue does not make him clean: he must wait seven days, &c., preparatory to his offering sacrifice.

16-18. Most of the ancient religions made a similar recognition of impurity and of the need of purification.

17. *every garment*] Cp. Jude, v. 23.
24. This must refer to an unexpected occurrence. Intercourse during the acknowledged period was a heavy crime, and was to be punished by "cutting off" (xviii. 19, xx. 18; Ezek. xviii. 6).

- ber to herself seven days, and after that she shall be clean.
- 29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. And the priest shall offer the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for her before the LORD
- 31 for the issue of her uncleanness. ¶ Thus shall ye ^aseparate the children of Israel from their uncleanness; that they die not in their uncleanness, when they ^bdefile my tabernacle that *is* among
- 32 them. ¶ ^cThis is the law of him that hath an issue, ^dand of him
- 33 whose seed goeth from him, and is defiled therewith; ^eand of her that is sick of her flowers, and of him that hath an issue, of the man, ^fand of the woman, ^gand of him that lieth with her that is unclean.
- CHAP. 16.** AND the LORD spake unto Moses after ^hthe death of the two sons of Aaron, when they offered before the LORD, and died;
- 2 and the LORD said unto Moses, Speak unto Aaron thy brother, that he ⁱcome not at all times into the holy place within the vail before the mercy seat, which *is* upon the ark; that he die not:
- 3 for ^jI will appear in the cloud upon the mercy seat. Thus shall Aaron ^kcome into the holy place: ^lwith a young bullock for a
- 4 sin offering, and a ram for a burnt offering. He shall put on ^mthe holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; there-
- 5 fore ⁿshall he wash his flesh in water, and *so* put them on. And he shall take of ^othe congregation of the children of Israel two

31-33. This solemn admonition is addressed to Moses and Aaron, see v. 1.

31. *my tabernacle*] Strictly, *my dwelling-place* (*mishkān*), as in viii. 10, xvii. 4, xxvi. 11. The word rendered "tabernacle" elsewhere in Leviticus, is properly Tent. See Ex. xxvi. 1 note.

XVI. 1-34. The Day of Atonement, or, as it is in the Hebrew, the Day of Atone-ments, is called by the Rabbins the Day, and by St. Luke (probably) "the Fast." See Acts xxvii. 9. Cp. with this chap. xxiii. 26-32.

1. The reference to the death of Nadab and Abihu is a notice of the occasion on which the instructions were given, well calculated to add point and emphasis to the solemn admonition to the High priest in the second verse. The death of his sons (x. 2), for drawing nigh to Jehovah in an unauthorised manner, was to serve as a warning to Aaron himself never to transgress in this respect.

2. *the holy place within the veil*] See Ex. xxvi. 33, 34; Heb. ix. 3.

the cloud] Cp. Ex. xvi. 10 note.

the mercy seat] See Ex. xxv. 17 note.

3. *holy place*] This name here denotes the Sanctuary, the whole sacred enclosure, the Court of the Tabernacle. The offerings were for Aaron and his sons, supplied by himself.

4. The High priest when he changed his dress on this day was required to bathe

himself. In his "golden garments" he had, on this day, and for the previous week, to offer the regular daily sacrifices, and to perform the other sacerdotal duties of the Sanctuary, which were usually performed by a common priest.—The dress of white linen, which he now put on, appears to have been like the ordinary dress of the common priests, except in the substitution of a linen mitre for the bonnet (or cap), and of a plain linen girdle for the variegated one (Ex. xxviii. 40-43 notes). In preparing to enter the Holy of Holies, he attired himself in spotless white as a token of the holiness without which none, in a spiritual sense, can enter the divine Presence. He thus became a more distinct foreshadow of the greater High Priest (Heb. vii. 26, vi. 19, 20). This significance belonged to the High priest only in his official capacity as mediator: in his own person he had infirmity, and was required "to offer up sacrifice, first for his own sins, and then for the people's." Heb. vii. 27. See on ix. 7-14. On the same ground it was that, although as a mediator he had to enter the Most Holy place, as sinful man he needed the cloud of incense as a veil to come between him and the holiness of Jehovah. See v. 13.

5. *take of the congregation*] i.e. they were to be supplied at the public cost.

two kids of the goats] This should be, two shaggy he-goats (iv. 23 note), of the same colour, size, and value.

kids of the goats for a sin offering, and one ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which ¹is for himself, and ²make an atonement for himself, and ³for his house. And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the LORD's lot ⁴fell, and offer him ⁵for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make ⁶an atonement with him, and to let him go for a scapegoat into the wilderness. ¶ And Aaron shall bring the bullock of the sin offering, which ⁷is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which ⁸is for himself: and he shall take ⁹a censer full of burning coals of fire from off the altar before the LORD, and his hands full of ¹⁰sweet incense beaten small, and bring ¹¹it within the vail: ¹²and he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the ¹³mercy seat that ¹⁴is upon the testimony; that he die not: and ¹⁵he shall take of the blood of the bullock, and ¹⁶sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

¹ Heb. *Azazel*.

² Heb. *went up*.

¹ ch. 9, 7.
² Heb. 5, 2.
³ & 7, 27, 28.

⁴ 1 John 2, 2.

⁵ ch. 10, 1.
Num. 16, 18, 46.
Rev. 8, 5.
⁶ Ex. 30, 34.
⁷ Ex. 30, 1.
Num. 16, 7.
Rev. 8, 3, 4.
⁸ Ex. 25, 21.
⁹ ch. 4, 5.
Heb. 9, 13, 25, & 10, 4.
¹⁰ ch. 4, 6.

6. *shall offer*] Rather, *shall present*, as in rr. 7, 10, &c. The word expresses the formal act of placing the victims in front of the entrance of the Tabernacle.

for himself, and for his house] i.e. for himself as the High priest and all the common priests. Cp. ix. 7-14 note.

8. The two goats formed a single Sin-offering, v. 5. To bring out the meaning of the sacrifice it was necessary that the act of a living being should be performed after death. See v. 22 note. As this could not possibly be visibly set forth with a single victim, two were employed, as in the case of the birds in the rite for the healed leper (xiv. 4-6).

for the scapegoat] Rather, for Azazel. The word occurs nowhere else in the Old Testament but in this chapter, and is probably derived from a root in use in Arabic, but not in Hebrew, signifying *to remove*, or *to separate*.

Azazel is the pre-Mosaic name of an evil personal being placed in opposition to Jehovah. Each goat, having been presented to Jehovah before the lots were cast, stood in a sacrificial relation to Him. The casting of lots was an appeal to the decision of Jehovah (cp. Josh. vii. 16, 17, xiv. 2; Prov. xvi. 33; Acts i. 26, &c.); it was therefore His act to choose one of the goats for His service in the way of ordinary sacrifice, the other for His service in carrying off the sins to Azazel (see note on v. 22). By this expressive outward sign the sins were sent back to the author of sin himself, "the entirely separate one," who was banished from the realm of grace.

The goat itself did not lose the sacred character with which it had been endued in being presented before Jehovah. It was, as much as the slain goat, a figure of Him Who bore our griefs and carried our sorrows, on Whom the Lord laid the iniquity of us all (Is. liii. 4, 6), that we might become a sanctified Church to be presented unto Himself, not having spot or wrinkle or any such thing (Eph. v. 26, 27).

10. *on which the lot fell to be the scapegoat*] Rather, *on which the lot 'for Azazel' fell. an atonement with him*] The goat "for Azazel" was to be considered as taking his part along with the other goat in the great symbol of atonement.

for a scapegoat into the wilderness] Rather, "to Azazel, into the Wilderness."

11-25. It is important, in reference to the meaning of the Day of Atonement, to observe the order of the rites as they are described in these verses.

12. *a censer*] See Ex. xxv. 38 note.

the altar before the LORD] i.e. the Altar of Burnt-offering on which the fire was always burning.

14. The High priest must have come out from the Most Holy place to fetch the blood, leaving the censer smoking within, and then have entered again within the vail. He sprinkled the blood seven times upon the Mercy seat, on its east side (not "eastward"), and then seven times upon the floor in front of it. If the Mercy seat may be regarded as an Altar, the holiest one of the three, on this one occasion in the year atonement was thus made for it, as for the other Altars, with sacrificial blood.

- * Heb. 2. 17. 15 ¶ Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood **within* the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it
- & 5. 2.
& 9. 7. 28.
* ver. 2.
Heb. 6. 19. 16 upon the mercy seat, and before the mercy seat: and he shall *'make* an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that *'remaineth* among them in the midst of their
- † See Ex. 20. 36.
Ezek. 45. 18.
Heb. 9. 22. 17 uncleanness. "And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of
- " See Ex. 31. 3.
Luke 1. 10. 18 Israel. And he shall go out unto the altar that *is* before the LORD, and **make* an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it*
- * Ex. 30. 10.
ch. 4. 7, 18. 19 upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and **hallow* it from the uncleanness of the children of Israel.
- † Ezek. 43. 20.
* ver. 16.
Ezek. 45. 20. 20 ¶ And when he hath made an end of **reconciling* the holy *place*, and the tabernacle of the congregation, and the altar, he shall
- " Isai. 53. 6. 21 bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, *"putting* them upon the head of the goat, and shall send
- * Isai. 53. 11, 12.
John 1. 29.
Heb. 9. 28.
1 Pet. 2. 24. 22 *him* away by the hand of **a fit* man into the wilderness: and the goat shall *'bear* upon him all their iniquities unto a land **not* inhabited: and he shall let go the goat in the wilderness.
- 1 Heb. *dacelth.* 2 Heb. *a man of opportunity.* 3 Heb. *of separation.*

15. Having completed the atonement in the Holy of Holies on behalf of the priests, the High priest had now to do the same thing on behalf of the people.

16. the "holy place"] Here the place within the vail, the Holy of Holies.

tabernacle of the congregation] Tent of meeting. Atonement was now to be made for the Tabernacle as a whole. The sense is very briefly expressed, but there seems to be no room to doubt that the High priest was to sprinkle the blood of each of the victims before the Altar of Incense, as he had done before the mercy seat within the vail; and also to touch with blood the horns of the Altar of Incense (Ex. xxx. 10).

that remaineth among them in the midst of their uncleanness] Cp. v. 19. The most sacred earthly things which came into contact with the nature of man needed from time to time to be cleansed and sanctified by the blood of the Sin-offerings which had been taken into the Presence of Jehovah. See Ex. xxviii. 38 note.

18. The order of the ceremony required that atonement should first be made for the Most Holy Place with the Mercy seat, then for the Holy Place with the Golden Altar, and then for the Altar in the Court. See v. 20, 33. The horns of the Brazen altar were touched with the blood, as they were in the ordinary Sin-offerings. iv. 25, 30, 34.

of the blood of the bullock, and of the blood of the goat] Some of the blood of the two victims was mingled together in a basin.

21. confess over him] The form of confession used on this occasion in later times was:—"O Lord, Thy people, the house of Israel, have transgressed, they have rebelled, they have sinned before Thee. I beseech Thee now absolve their transgressions, their rebellion, and their sin that they have sinned against Thee, as it is written in the law of Moses Thy servant, that on this day he shall make atonement for you to cleanse you from all your sins, and ye shall be clean."

a fit man] Literally, a timely man, or a man at hand. Tradition says that the man was appointed for this work the year before.

22. unto a land not inhabited] Unto a place cut off, or (as in the margin) a place "of separation."

It is evident that the one signification of the ceremony of this goat was the complete removal of the sins which were confessed over him. No symbol could so plainly set forth the completeness of Jehovah's acceptance of the penitent, as a Sin-offering in which a life was given up for the Altar, and yet a living being survived to carry away all sin and uncleanness.

- 23 ¶ And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he
 24 went into the holy place, and shall leave them there: and he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people. And the fat of the sin offering shall he
 26 burn upon the altar. ¶ And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. ¶ And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD. It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: and he shall make an atonement for the holy sanctuary, and he shall make an atonement for the
- ^c Ezek. 42. 14. & 44. 10.
^d ver. 3, 5.
^e ch. 4. 10. f ch. 15. 5.
^g ch. 4. 12, 21. & 6. 30. Heb. 13. 11.
^h Ex. 30. 10. ch. 23. 27. Num. 29. 7. Jsa. 58. 3. Dan. 10. 3. i Ps. 51. 2. Jer. 33. 8. Eph. 5. 26. Heb. 9. 13, 14.
ⁱ John 1. 7. k ch. 23. 32. l ch. 4. 3, 5. m Ex. 29. 29, Num. 20. 26, 28.
ⁿ ver. 4. o ver. 6, 16, 17, 18, 24.
¹ Heb. fill his hand.

26-28. Both he who led away the goat, and he who burned the parts of the Sin-offerings had to purify themselves. They who went out of the camp during a religious solemnity incurred uncleanness; hence the need of purification.

27. shall burn in the fire] i.e., consume in the fire, not burn sacrificially. See i. 9.

29. seventh month, on the tenth day] The month Ethanim or Tisri, as being the seventh in the Sacred year, has been called the Sabbatical month. On the first day was celebrated the Feast of Trumpets (xxiii. 24), the tenth day was the Day of Atonement, and on the fourteenth day the Feast of Tabernacles commenced (xxiii. 24 note, Ex. xxiii. 16).

afflict your souls] The old term for fasting; but its meaning evidently embraces, not only abstinence from food, but that penitence and humiliation which give scope and purpose to the outward act of fasting. The Day of Atonement was the only public fast commanded by the Law of Moses. See further directions in xxiii. 27-32. On fasts observed in later times, see Zech. viii. 19, and marg. reff.

a stranger that sojourneth among you] Rather, the foreigner who dwelleth among you. See Ex. xx. 10 note. The meaning is,

one of foreign blood, who dwelt with the Israelites, had abjured false gods, and had become familiarly known to his neighbours, e.g. the Kenites (Judg. iv. 11, &c.); the Gibeonites (Josh. ix.); and a considerable portion of the "mixed multitude" (cp. Ex. xii. 38, 48). As the foreigner had the blessing and protection of the Law he was bound to obey its statutes.

33, 34. A summary of what was done on the Day of Atonement.

The Day was intended as an occasion for expressing more completely than could be done in the ordinary sacrifices the spiritual truth of atonement, with a fuller acknowledgment of the sinfulness and weakness of man and of the corruptible nature of all earthly things, even of those most solemnly consecrated and devoted to the service of God. It belonged to its observances especially to set forth, by the entrance of the High priest into the Holy of Holies, that atonement could only be effected before the throne of Jehovah Himself (cp. Matt. ix. 6; Mark ii. 7-10; Heb. iv. 16, &c.); and, by he goat sent into the Wilderness, that the sins atoned for were not only forgiven, but carried wholly away. See r. 22 note. The rites were a solemn gathering up of all other rites of atonement, so as to make them point more expressively to the

^p ch. 23, 31.
^{Num.} 20, 7.
^q Ex. 30, 10.
^{Heb.} 9, 7.
^r See Deut.
 12, 5, 15, 21.
^s Deut. 12.
 5, 6, 13, 14.
^t Rom. 5, 13.
^u Gen. 17.
 14.
^v Gen. 21, 33.
^w 22, 2.
^x 31, 54.
 Deut. 12, 2.
 1 Kin. 14.
 23.
 2 Kin. 16, 4.
^y 17, 10.
 2 Chr. 28, 4.
^z Ezek. 20, 33.
^{aa} 22, 9.
^{ab} ch. 3, 2.
^{ac} Ex. 29, 18.
^{ad} ch. 3, 5, 11.
^{ae} Num. 18, 17.
^{af} Deut. 32.
 17.
 Ps. 100, 37.
 1 Cor. 10, 20.
 Rev. 9, 20.
^{ag} Ex. 34, 15.
 ch. 20, 5.
 Deut. 31, 16.
 Ezek. 23, 8.

tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. ^pAnd this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins ^qonce a year. And he did as the LORD commanded Moses.

CHAP. 17. AND the LORD spake unto Moses, saying, Speak unto 2 Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This *is* the thing which the LORD hath com- 3 manded, saying, What man soever *there be* of the house of Israel, ^athat killeth an ox, or lamb, or goat, in the camp, or that 4 killeth it out of the camp, ^band bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be ^cimputed unto that man; he hath shed blood; and that man ^dshall 5 be cut off from among his people: to the end that the children of Israel may bring their sacrifices, ^ewhich they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and 6 offer them *for* peace offerings unto the LORD. And the priest ^fshall sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and ^gburn the fat for a 7 sweet savour unto the LORD. And they shall no more offer their sacrifices ^hunto devils, after whom they ⁱhave gone a whoring. This shall be a statute for ever unto them throughout 8 their generations. ¶ And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which

revelation to come of God's gracious purpose to man in sending His Son to be delivered for our offences, and to rise again for our justification; to be our great High Priest for ever after the order of Melchisedec, and to enter for us within the vail (Rom. iv. 25; Heb. vi. 20). The Day of Atonement expanded the meaning of every Sin-offering, in the same way as the services for Good Friday and Ash Wednesday expand the meaning of our Litany days throughout the year, and Easter Day, that of our Sundays.

XVII. This chapter, in its immediate bearing on the daily life of the Israelites, stands as the first of four (xvii.-xx.) which set forth practical duties, directing the Israelites to walk, not in the way of the heathen, but according to the ordinances of Jehovah.

3-7. Every domesticated animal that was slain for food was a sort of Peace-offering (*v.* 5). This law could only be kept as long as the children of Israel dwelt in their camp in the Wilderness. The restriction was removed before they settled in the Holy Land, where their numbers and diffusion over the country would have rendered its strict observance impossible. See Deut. xii. 15, 16, 20-24.

4. blood shall be imputed unto that man] *i.e.* he has incurred guilt in shedding blood in an unlawful manner.

cut off] See Ex. xxxi. 14 note.

5. Rather, May bring their beasts for

slaughter, which they (now) slaughter in the open field, even that they may bring them before Jehovah to the entrance of the Tent of meeting unto the priests, and slaughter them as Peace-offerings to Jehovah.

7. devils] The word in the original is "shaggy goat" of iv. 23. But it is sometimes employed, as here, to denote an object of heathen worship or a demon dwelling in the deserts (2 Chr. xi. 15; Isai. xiii. 21, xxxiv. 14). The worship of the goat, accompanied by the foulest rites, prevailed in Lower Egypt; and the Israelites may have been led into this snare while they dwelt in Egypt.

This law for the slaughtering of animals was not merely to exclude idolatry from the chosen nation. It had a more positive and permanent purpose. It bore witness to the sanctity of life; it served to remind the people of the solemnity of the grant of the lives of all inferior creatures made to Noah (Gen. ix. 2, 3); it purged and directed towards Jehovah the feelings in respect to animal food which seem to be common to man's nature; and it connected a habit of thanksgiving with the maintenance of our human life by means of daily food. 1 Tim. iv. 3-5. Having acknowledged that the animal belonged to Jehovah the devout Hebrew received back its flesh as Jehovah's gift.

8. the strangers which sojourn] The foreigners who dwell. See xvi. 29 note.

- sojourn among you, ¹that offereth a burnt offering or sacrifice, 9 and ²bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut 10 off from among his people. ¶³And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; ⁴“I will even set my face against that soul that eateth blood, and will cut him off from among his 11 people. “For the life of the flesh *is* in the blood: and I have given it to you upon the altar ⁵to make an atonement for your souls: for *it is* the blood *that* maketh an atonement for the soul. 12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you 13 eat blood. ¶And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, ⁶“which hunteth and catcheth any beast or fowl that may be eaten; he shall even ⁷“pour out the blood thereof, and ⁸“cover it with dust. 14 “For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* 15 the blood thereof: whosoever eateth it shall be cut off. ¶⁹And every soul that eateth ¹⁰that which died of *itself*, or that which

¹ Heb. *that hunteth any hunting*.² Heb. *a carcass*.

or sacrifice] i.e., a slaughtered offering of any kind, generally a Peace-offering.

10-14. The prohibition to eat blood is repeated in seven places in the Pentateuch, but in this passage two distinct grounds are given for the prohibition: first, its own nature as the vital fluid; secondly, its consecration in sacrificial worship.

11. Rather, For the soul of the flesh is in the blood; and I have ordained it for you upon the Altar, to make atonement for your souls; for the blood it is which makes atonement by means of the soul. In the Old Testament there are three words relating to the constitution of man; (a) “life” as opposed to death (Gen. i. 20; Deut. xxx. 15); (b) the “soul” as distinguished from the body; the individual life either in man or beast, whether united to the body during life, or separated from the body after death (cp. Gen. ii. 7); (c) the “spirit” as opposed to the flesh (Rom. viii. 6), and as distinguished from the life of the flesh; the highest element in man; that which, in its true condition, holds communion with God. The soul has its abode in the blood as long as life lasts. In v. 14, the soul is identified with the blood, as it is in Genesis ix. 4; Deut. xii. 23. That the blood is rightly thus distinguished from all other constituents of the body is acknowledged by the highest authorities in physiology.

“It is the fountain of life (says Harvey), the first to live, and the last to die, and the primary seat of the animal soul; it lives and is nourished of itself, and by no other part of the human body.” John Hunter inferred that it is the seat of life, because all the parts of the frame are formed and nourished from it. “And if (says he) it has

not life previous to this operation, it must then acquire it in the act of forming: for we all give our assent to the existence of life in the parts when once formed.” Milne Edwards observes that, “if an animal be bled till it falls into a state of syncope, and the further loss of blood is not prevented, all muscular motion quickly ceases, respiration is suspended, the heart pauses from its action, life is no longer manifested by any outward sign, and death soon becomes inevitable; but if, in this state, the blood of another animal of the same species be injected into the veins of the one to all appearance dead, we see with amazement this inanimate body return to life, gaining accessions of vitality with each new quantity of blood that is introduced, by-and-bye beginning to breathe freely, moving with ease, and finally walking as it was wont to do, and recovering completely.” More or less distinct traces of the recognition of blood as the vehicle of life are found in Greek and Roman writers. The knowledge of the ancients on the subject may indeed have been based on the mere observation that an animal loses its life when it loses its blood: but it may deepen our sense of the wisdom and significance of the Law of Moses to know that the fact which it sets forth so distinctly and consistently, and in such pregnant connection, is so clearly recognized by modern scientific research.

14. Rather, For the soul of all flesh is its blood with its soul (i.e. its blood and soul together): therefore spake I to the children of Israel, Ye shall not eat the blood of any flesh, for the soul of all flesh is its blood, &c.

³ ch. i. 2, 3.⁴ ver. 4.⁵ Gen. 9. 4.

ch. 17.

Deut. 12. 16.

1 Sam. 14.

33.

Ezek. 44.

⁶ ch. 20. 3.

Jer. 44. 11.

Ezek. 14. 8.

⁷ ver. 14.⁸ Matt. 20.

28.

Rom. 3. 25.

Eph. 1. 7.

Col. 1. 14.

Heb. 13. 12.

1 Pet. 1. 2.

1 John 1. 7.

Rev. 1. 5.

⁹ Heb. 9. 22.¹⁰ ch. 7. 20.¹¹ Deut. 12. 24.¹² Ezek. 24. 7.¹³ ver. 11. 12.¹⁴ Ex. 22. 31.

ch. 22. 8.

Deut. 14. 21.

^v ch. 11. 25.
^s ch. 15. 5.
^a ch. 5. 1.
 Num. 10. 20.

was torn *with beasts*, whether it be one of your own country, or a stranger, ^vhe shall both wash his clothes, ^aand bathe *himself* in water, and be unclean until the even: then shall he be clean. But if he wash *them* not, nor bathe his flesh; then ^ahe shall bear his iniquity.

^a ver. 4.
 Ex. 6. 7.
 ch. 11. 44.
 Ezek. 20. 5.
^b Ezek. 20.
 7, 8.
^c Ex. 23. 24.
 ch. 20. 23.
 Deut. 12. 4.
^d Deut. 4.
 1, 2.
^e Ezek. 20.
 11, 13, 21.
 Luke 10. 28.
 Rom. 10. 5.
 Gal. 3. 12.
^f Ex. 6. 2,
 6, 20.
 Mal. 3. 0.
^g ch. 20. 11.
^h Gen. 49. 4.
 Deut. 22. 30.
 Ezek. 22. 10.
 Amos 2. 7.
 1 Cor. 5. 1.
ⁱ ch. 20. 17.
 2 Sam. 13.
 12.
^k ch. 20. 10.
^l ch. 20. 20.
^m Gen. 38.
 18, 26.
 ch. 20. 12.
 Ezek. 22. 11.

CHAP. 18. AND the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, ^aI am the LORD your God. ^bAfter the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and ^cafter the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. ^dYe shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God. Ye shall therefore keep my statutes, and my judgments: ^ewhich if a man do, he shall live in them: ^fI *am* the LORD. ^g¶ None of you shall approach to any that is ^h'near of kin to him, to uncover *their* nakedness: I *am* the LORD. ⁱThe nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness. ^jThe nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness. ^kThe nakedness of thy sister, the daughter of thy father, or daughter of thy mother, ^lwhether she be born at home, or born abroad, *even* their nakedness thou shalt not uncover. ^mThe nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for their's *is* thine own nakedness. The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness. ⁿThou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman. Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman. ^oThou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt. ^pThou shalt not uncover the nakedness of thy daughter in law: she *is* thy son's wife; thou shalt not uncover her nakedness.

¹ Heb. *remainder of his flesh*.

15. This law appears to be grounded on the fact that the body of an animal killed by a wild beast, or which has died of itself, still retains a great portion of its blood. The importance ascribed to this law in later times may be seen in 1 S. xiv. 32-35; Ezek. iv. 14, xlv. 31, and still more in the Apostolic decision regarding "things strangled," which are pointedly connected with blood (Acts xv. 20).

XVIII. 2. *I am the LORD your God*] The frequent repetition of this formula in these parts of the Law may be intended to keep the Israelites in mind of their Covenant with Jehovah in connection with the common affairs of life, in which they might be tempted to look at legal restrictions in a mere secular light.

3. See *vv.* 24 30 note.

5. If a man keeps the *statutes* (i.e. the ordinances of *v.* 4) and *judgments* of the Divine Law, he shall not be "cut off from his people" (cp. *v.* 29), he shall gain true life, the life which connects him with Jehovah through his obedience. See marg. *reff.*

and Luke x. 28; Rom. x. 5; Gal. iii. 12.

6. *near of kin*] See margin. The term was evidently used to denote those only who came within certain limits of consanguinity, together with those who by affinity were regarded in the same relationship.

to uncover their nakedness] i.e. to have intercourse. The immediate object of this law was to forbid incest.

7. *or*] It might be rendered *and*, or rather, *even*; that is, which belongs to both parents as being "one flesh" (Gen. ii. 24; cp. *vv.* 8, 14). These prohibitions are addressed to men.

8. Cp. the case of Reuben, Gen. xlix. 3, 4. See 1 Cor. v. 1.

9. *thy sister*] What was here spoken of was the distinguishing offence of the Egyptians.

12. *thy father's sister*] The instance of Amram and Jochebed (Ex. vi. 20) seems to shew that marriage with an aunt was not considered wrong by the Israelites when they were in Egypt.

16 "Thou shalt not uncover the nakedness of thy brother's wife: it
 17 is thy brother's nakedness. "Thou shalt not uncover the naked-
 ness of a woman and her daughter, neither shalt thou take her
 son's daughter, or her daughter's daughter, to uncover her naked-
 18 ness; for they are her near kinswomen: it is wickedness. Nei-
 ther shalt thou take ¹a wife to her sister, ²to vex her, to uncover
 19 her nakedness, beside the other in her life time. ³Also thou
 shalt not approach unto a woman to uncover her nakedness, as
 20 long as she is put apart for her uncleanness. Moreover ⁴thou
 shalt not lie carnally with thy neighbour's wife, to defile thyself
 21 with her. And thou shalt not let any of thy seed ⁵pass through
 the fire to Molech, neither shalt thou ⁶profane the name of thy
 22 God: I am the LORD. ⁷Thou shalt not lie with mankind, as
 23 with womankind: it is abomination. ⁸Neither shalt thou lie
 with any beast to defile thyself therewith: neither shall any
 woman stand before a beast to lie down thereto; it is ⁹con-
 24 fusion. ¹⁰"Defile not ye yourselves in any of these things: ¹¹for
 in all these the nations are defiled which I cast out before you:
 25 and ¹²the land is defiled: therefore I do ¹³visit the iniquity
 thereof upon it, and the land itself ¹⁴vomiteth out her inhabitants.
 26 ¹⁵Ye shall therefore keep my statutes and my judgments, and
 shall not commit any of these abominations; neither any of your
 27 own nation, nor any stranger that sojourneth among you: (for
 all these abominations have the men of the land done, which were
 28 before you, and the land is defiled;) that ¹⁶the land spue not you
 out also, when ye defile it, as it spued out the nations that were
 29 before you. For whosoever shall commit any of these abomina-
 tions, even the souls that commit them shall be cut off from
 30 among their people. Therefore shall ye keep mine ordinance,
¹⁷that ye commit not any one of these abominable customs,
 which were committed before you, and that ye ¹⁸defile not your-
 selves therein: ¹⁹I am the LORD your God.

CHAP. 19. AND the LORD spake unto Moses, saying, Speak unto all
 2 the congregation of the children of Israel, and say unto them,

¹ Or, one wife to another, Ex. 26. 3.

16. thy brother's wife] That is, if she had children. See Deut. xxv. 5. The law here expressed was broken by Antipas in his connexion with Herodias (Matt. xiv. 3, 4).

18. to vex her] Literally, to bind or pack together. The Jewish commentators illustrate this by the example of Leah and Rachel (Gen. xxix. 30).

21. Molech] See on xx. 2-5.

24-30. The land designed and consecrated for His people by Jehovah (xxv. 23) is here impersonated, and represented as vomiting forth its present inhabitants, in consequence of their indulgence in the abominations that have been mentioned. The iniquity of the Canaanites was now full. See Gen. xv. 16; cp. Isaiah xxiv. 1-6. The Israelites in this place, and throughout the chapter, are exhorted to a pure and holy life, on the ground that Jehovah, the Holy One, is their God and that they are His people. Cp. xix. 2. It is upon this high sanction that they are peremptorily forbidden to defile themselves with the pollutions of the heathen. The only punishment here

pronounced upon individual transgressors is, that they shall "bear their iniquity" and be "cut off from among their people." We must understand this latter phrase as expressing an *ipso facto* excommunication or outlawry, the divine Law pronouncing on the offender an immediate forfeiture of the privileges which belonged to him as one of the people in Covenant with Jehovah. See Ex. xxxi. 14 note. The course which the Law here takes seems to be first to appeal to the conscience of the individual man on the ground of his relation to Jehovah, and then (ch. xx.) to enact such penalties as the order of the state required, and as represented the collective conscience of the nation put into operation.

XIX. 2. Ye shall be holy, &c.] These words express the keynote to the whole book of Leviticus, being addressed to the whole nation. There does not appear to be any systematic arrangement in the laws which follow. They were intended as guards to the sanctity of the elect people, enforcing common duties by immediate ap-

² ch. 20. 21.
³ ch. 20. 14.
⁴ 1 Sam. 1.6.
⁵ ch. 20. 18.
⁶ Ezek. 18. 6.
⁷ ch. 20. 10.
⁸ Deut. 5. 18.
⁹ Prov. 6. 29.
¹⁰ Mal. 3. 5.
¹¹ Matt. 5. 27.
¹² Heb. 13. 4.
¹³ 2 Kin. 16. 3.
¹⁴ Jer. 19. 5.
¹⁵ Ezek. 20. 31.
¹⁶ & 23. 37.
¹⁷ ch. 19. 12.
¹⁸ Ezek. 36. 20.
¹⁹ Mal. 1. 12.
²⁰ ch. 20. 13.
²¹ Rom. 1. 27.
²² 1 Cor. 6. 9.
²³ 1 Tim. 1. 10.
²⁴ ch. 20. 15.
²⁵ Ex. 22. 19.
²⁶ ch. 20. 12.
²⁷ a ver. 30.
²⁸ Mark 7. 21.
²⁹ 1 Cor. 3. 17.
³⁰ b ch. 20. 23.
³¹ Deut. 18. 12.
³² c Num. 35. 34.
³³ Jer. 2. 7.
³⁴ Ezek. 36. 17.
³⁵ d Ps. 68. 32.
³⁶ Isai. 26. 21.
³⁷ Jer. 5. 9, 20.
³⁸ Hos. 2. 13.
³⁹ e ver. 23.
⁴⁰ f ver. 5. 30.
⁴¹ g ch. 20. 22.
⁴² Jer. 9. 19.
⁴³ Ezek. 36. 13.
⁴⁴ h ch. 20. 23.
⁴⁵ Deut. 18. 9.
⁴⁶ i ver. 24.
⁴⁷ k ver. 2. 4.

- ^a ch. 11. 44.
^b Pet. 1. 16.
^c Ex. 20. 12.
^d Ex. 20. 8.
^e Ex. 20. 4.
^f John 5. 21.
^g Ex. 34. 17.
^h Deut. 27. 15.
ⁱ ch. 7. 19.
^j ch. 23. 22.
^k Ruth 2. 15.
^l Ex. 20. 15.
^m ch. 6. 2.
ⁿ Eph. 4. 25.
^o Ex. 20. 7.
^p Matt. 5. 33.
^q Jas. 5. 12.
^r ch. 18. 21.
^s Mark 10. 10.
^t 1 Thes. 4. 6.
^u Deut. 24. 14, 15.
^v James 5. 4.
^w Rom. 14. 13.
^x Eccles. 5. 7.
^y 1 Pet. 2. 17.
^z Ex. 23. 2, 3.
^{aa} Deut. 1. 17.
^{ab} Prov. 24. 23.
^{ac} James 2. 9.
^{ad} Ex. 23. 1.
^{ae} Ps. 15. 3.
^{af} Prov. 11. 13.
^{ag} Ezek. 22. 9.
^{ah} Ex. 23. 1.
^{ai} 1 Kin. 21. 13.
^{aj} 1 John 2. 9.
^{ak} Luke 17. 3.
^{al} Gal. 6. 1.
^{am} 2 Tim. 4. 2.
^{an} Prov. 20. 22.
^{ao} Rom. 12. 17.
^{ap} Eph. 4. 31.
^{aq} Jam. 5. 9.
^{ar} Matt. 5. 43.
^{as} Rom. 13. 9.
^{at} Gal. 5. 14.
- 3 "Ye shall be holy: for I the LORD your God *am* holy. "Ye shall fear every man his mother, and his father, and "keep my 4 sabbaths: I *am* the LORD your God. "Turn ye not unto idols, "nor make to yourselves molten gods: I *am* the LORD your God. 5 And "if ye offer a sacrifice of peace offerings unto the LORD, ye 6 shall offer it at your own will. It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third 7 day, it shall be burnt in the fire. And if it be eaten at all on the 8 third day, it is abominable; it shall not be accepted. Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall 9 be cut off from among his people. ¶ And "when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy 10 harvest. And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them 11 for the poor and stranger: I *am* the LORD your God. "Ye shall 12 not steal, neither deal falsely, "neither lie one to another. And ye shall not "swear by my name falsely, "neither shalt thou pro- 13 fane the name of thy God: I *am* the LORD. "Thou shalt not defraud thy neighbour, neither rob *him*: "the wages of him that is hired shall not abide with thee all night until the morn- 14 ing. Thou shalt not curse the deaf, "nor put a stumblingblock 15 before the blind, but shalt "fear thy God: I *am* the LORD. "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: 16 *but* in righteousness shalt thou judge thy neighbour. "Thou shalt not go up and down as a talebearer among thy people: neither shalt thou "stand against the blood of thy neighbour: I 17 *am* the LORD. "Thou shalt not hate thy brother in thine heart: "thou shalt in any wise rebuke thy neighbour, "and not suffer 18 sin upon him. "Thou shalt not avenge, nor bear any grudge against the children of thy people, "but thou shalt love thy 19 neighbour as thyself: I *am* the LORD. Ye shall keep my

1 Or, *that thou bear not sin for him*: See Rom. 1. 32. 1 Cor. 5. 2. 1 Tim. 5. 22. 2 John 11.

peal to the highest authority. Cp. xviii. 24-30 note.

3. Cp. Ex. xx. 8, 12, xxxi. 13, 14. The two laws repeated here are the only laws in the Decalogue which assume a positive shape, all the others being introduced by the formula, "Thou shalt not."—These express two great central points, the first belonging to natural law and the second to positive law, in the maintenance of the well-being of the social body of which Jehovah was the acknowledged king.

5. Rather, ye shall offer it that you may be accepted.

9, 10. See Deut. xxiv. 19-21. "Grape" signifies fallen fruit of any kind; and "vineyard" a fruit garden of any kind. Cp. Deut. xxiii. 24.

The poor is the poor Israelite—the stranger is properly the foreigner, who could possess no land of his own in the land of Israel.

11-13. v. 11 forbids injuries perpetrated by craft; v. 13, those perpetrated by violence or power, the conversion of might

into right. In v. 13 "defraud" should rather be, oppress.

14. The meaning appears to be, *Thou shalt not utter curses to the deaf because he cannot hear thee, neither shalt thou put a stumbling-block in the way of the blind because he cannot see thee* (cp. Deut. xxvii. 18), *but thou shalt remember that though the weak and poor cannot resist, nor the deaf hear, nor the blind see, God is strong, and sees and hears all that thou doest.* Cp. Job xxix. 15.

16. *stand against the blood of thy neighbour*—Either, to put his life in danger by standing up as his accuser (cp. Matt. xxvi. 60); or, to stand by idly when thy neighbour's life is in danger.—Whichever interpretation we adopt, the clause prohibits that which might interfere with the course of justice.

17. *not suffer sin upon him*—Rather, not bear sin on his account; that is, either by bearing secret ill-will (Ephes. iv. 26), or by encouraging him to sin in withholding due rebuke (Rom. i. 32).

- statutes. ¶ Thou shalt not let thy cattle gender with a diverse kind: ^athou shalt not sow thy field with mingled seed: ^aneither shall a garment mingled of linen and woollen come upon thee.
- 20 And whosoever lieth carnally with a woman, that is a bondmaid, ¹²betrothed to an husband, and not at all redeemed, nor freedom given her; ³⁴she shall be scourged; they shall not be put to death, because she was not free. And ^bhe shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass offering. And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.
- 23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of. But in the fourth year all the fruit thereof shall be ⁵holy ^cto praise the LORD *withal*. And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the LORD your God. ¶ ^dYe shall not eat *any thing* with the blood: ^eneither shall ye use enchantment, nor observe times. ^fYe shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. Ye shall not ^gmake any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the LORD. ^hDo not
- ¹ Or, *abused by any*.
² Heb. *reproached by, or, for man*.
³ Or, *they*.
⁴ Heb. *there shall be a scourging*.
⁵ Heb. *holiness of praises to the LORD*.
⁶ Deut. 22. 9, 10.
^a Deut. 22. 11.
^b ch. 5. 15.
^c Deut. 12. 17, 18.
^d Prov. 3. 9.
^e ch. 17. 10.
^f Deut. 12. 23.
^g Deut. 18. 10, 11, 14.
^h 1 Sam. 15. 23.
ⁱ 2 Kin. 17. 17.
^j 2 Chr. 33. 6.
^k Mal. 3. 5.
^l ch. 21. 5.
^m Jer. 9. 26.
ⁿ ch. 21. 5.
^o Deut. 14. 1.
^p Jer. 16. 6.
^q & 48. 37.
^r Deut. 23. 17.

19. *linen and woollen*] The original word is found only here and in Deut. xxii. 11, where it is rendered "of divers sorts." It may denote such tissues as linsey woolsey.

20. *betrothed to an husband*] Rather, who has been betrothed to a man. The reference appears to be to a bondswoman who has been betrothed to a fellow-servant by her master. Death was the punishment for unfaithfulness in a betrothed woman in other cases. Cp. Deut. xxii. 23, 24.

she shall be scourged] Or, They shall be chastised (see margin). The Trespass-offering was especially due from the man as having not only sinned with the woman, but inflicted an injury on the rights of the master.

23. *fruit...uncircumcised*] i.e. unfit for presentation to Jehovah. In regard to its spiritual lesson, this law may be compared with the dedication of the first-born of beasts to Jehovah (Ex. xiii. 12, xxxiv. 19). Its meaning in a moral point of view was plain, and tended to illustrate the spirit of the whole Law.

26-28. Certain heathen customs, several of them connected with magic, are here grouped together. The prohibition to eat anything *with the blood* may indeed refer to the eating of meat which had not been properly bled in slaughtering (vii. 26, xvii. 10, &c.): but it is not improbable that there may be a special reference to some sort of magical or idolatrous rites. Cp. Ezek. xxxiii. 25.

26. *observe times*] It is not clear whether the original word refers to the fancied distinction between lucky and unlucky days, to some mode of drawing omens from the clouds, or to the exercise of "the evil eye."

27. *round the corners of your heads*] This may allude to such a custom as that of the Arabs described by Herodotus. They used to shew honour to their deity Orotal by cutting the hair away from the temples in a circular form. Cp. marg. reff.

mar the corners of thy beard] It has been conjectured that this also relates to a custom which existed amongst the Arabs, but we are not informed that it had any idolatrous or magical association. As the same, or very similar customs, are mentioned in xxi. 5, and in Deut. xiv. 1, as well as here, it would appear that they may have been signs of mourning.

28. *cuttings in your flesh for the dead*] Cp. marg. reff. Amongst the excitable races of the East this custom appears to have been very common.

print any marks] Tattooing was probably practised in ancient Egypt, as it is now by the lower classes of the modern Egyptians, and was connected with superstitious notions. Any voluntary disfigurement of the person was in itself an outrage upon God's workmanship, and might well form the subject of a law.

i ver. 3.
 ch. 26. 2.
 k Eccles. 5. 1.
 l Ex. 22. 18.
 ch. 20. 6.
 Deut. 18. 10.
 1 Chr. 10. 13.
 Issi. 8. 19.
 Acts 16. 16.
 m Prov. 20.
 29.
 1 Tim. 5. 1.
 n ver. 14.
 o Ex. 22. 21.
 p Ex. 12. 48.
 q Deut. 10.
 19.
 r ver. 15.
 s Deut. 25.
 13, 15.
 Prov. 11. 1.
 t ch. 18. 4.
 Deut. 4. 5.
 & 5. 1.
 & 6. 25.
 u ch. 18. 2.
 v Deut. 12.
 31.
 2 Kin. 17. 17.
 2 Chr. 33. 6.
 Jer. 7. 31.
 Ezek. 20. 26,
 31.
 c ch. 17. 10.

'prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.
 30 'Ye shall keep my sabbaths, and ^kreverence my sanctuary: I *am*
 31 the LORD. 'Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the LORD your
 32 God. ^mThou shalt rise up before the hoary head, and honour the face of the old man, and ⁿfear thy God: I *am* the LORD.
 33 And ^oif a stranger sojourn with thee in your land, ye shall not
 34 vex him. ^pBut the stranger that dwelleth with you shall be unto you as one born among you, and ^qthou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the
 35 LORD your God. ^r'Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. ^sJust balances, just
 36 weights, a just ephah, and a just hin, shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.
 37 'Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

CHAP. 20. AND the LORD spake unto Moses, saying, "Again, thou
 2 shalt say to the children of Israel, ^uWhosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to
 3 death: the people of the land shall stone him with stones. And
 4 I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech,

¹ Heb. *profane*.

² Or, *oppress*.

³ Heb. *stones*.

31. The devotion of faith, which would manifest itself in obedience to the commandment to keep God's Sabbaths and to reverence His Sanctuary (v. 30), is the true preservative against the superstition which is forbidden in this verse. The people whose God was Jehovah were not to indulge those wayward feelings of their human nature which are gratified in magical arts and pretensions. Cp. Isa. viii. 19.

familiar spirits] Literally, *bottles*. This application of the word is supposed to have been suggested by the tricks of ventriloquists, within whose bodies (as vessels or bottles) it was fancied that spirits used to speak. In other cases the word is used for the familiar spirit which a man pretended to employ in order to consult, or to raise, the spirits of the dead. See 1 S. xxviii. 7, 8. *wizard*] A word equivalent to a *knowing man*, or, a *cunning man*.

32. The outward respect due to old age is here immediately connected with the fear of God. Cp. marg. ref.

33, 34. *the stranger*] The foreigner. See xvi. 29 note; Ex. xxiii. 9.

35, 36. The ephah is here taken as the standard of dry measure, and the hin (see Ex. xxix. 40 note) as the standard of liquid measure. Of the two very different estimates of the capacities of these measures, the more probable is that the ephah did not hold quite four gallons and a half, and the hin not quite six pints. [The log was a twelfth part of the hin (xiv. 10).
 36. I *am* the LORD your God, &c.] A full

stop should precede these words. They introduce the formal conclusion to the whole string of precepts in this chapter, which are all enforced upon the ground of the election of the nation by Jehovah Who had delivered them from the bondage of Egypt.

XX. The crimes which are condemned in chapters xviii., xix. on purely spiritual ground, have here special punishments allotted to them as offences against the well-being of the nation.

2-5. Molech, literally, *the King*, called also Moloch, Milcom, and Malcham, was known in later times as "the abomination of the Ammonites" (1 Kings xi. 5). He appears to have been the fire-god of the eastern nations; related to, and sometimes made identical with, Baal, the sun-god. The nature of the rite and of the impious custom called passing children through the fire to Molech is very doubtful. The practices appear to have been essentially connected with magical arts, probably also with unlawful lusts, and with some particular form of profane swearing. The rite in the time of Moses belonged to the region rather of magic than of definite idolatrous worship, and may have been practised as a lustral charm, or fire-baptism, for the children of incest and adultery.

2. *stone him with stones*] The commonest form of capital punishment. It was probably preferred as being the one in which the execution was the act of the whole congregation.

3. *defile my sanctuary*] i.e. pollute the people as identified with their Sanctuary.

- 4 to ^ddefile my sanctuary, and ^eto profane my holy name And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and ^fkill him not :
5 then ^gI will set my face against that man, and ^hagainst his family, and will cut him off, and all that ⁱgo a whoring after him, to commit whoredom with Molech, from among their people.
6 And ^kthe soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people. ¶ Sanctify yourselves therefore, and be ye holy : for I
8 am the LORD your God. ^mAnd ye shall keep my statutes, and
9 do them : ⁿI am the LORD which sanctify you. ^oFor every one that curseth his father or his mother shall be surely put to death : he hath cursed his father or his mother ; ^phis blood shall
10 be upon him. And ^qthe man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be
11 put to death. ^rAnd the man that lieth with his father's wife hath uncovered his father's nakedness : both of them shall surely
12 be put to death ; their blood shall be upon them. ^sAnd if a man lie with his daughter in law, both of them shall surely be put to death : ^tthey have wrought confusion ; their blood shall be upon
13 them. ^uIf a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination : they shall surely be put to death ; their blood shall be upon them.
14 ^vAnd if a man take a wife and her mother, it is wickedness : they shall be burnt with fire, both he and they ; that there be
15 no wickedness among you. ^wAnd if a man lie with a beast, he
16 shall surely be put to death : and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast : they shall surely be
17 put to death ; their blood shall be upon them. ^xAnd if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness ; it is a wicked thing ; and they shall be cut off in the sight of their people : he hath uncovered his sister's nakedness ; he shall bear
18 his iniquity. ^yAnd if a man shall lie with a woman having her sickness, and shall uncover her nakedness ; he hath ^zdiscovered her fountain, and she hath uncovered the fountain of her blood : and both of them shall be cut off from among their people.
19 ^aAnd thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister : ^bfor he uncovereth his near
20 kin : they shall bear their iniquity. ^cAnd if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness :
21 they shall bear their sin ; they shall die childless. ^dAnd if a man shall take his brother's wife, it is ^ean unclean thing : he hath uncovered his brother's nakedness ; they shall be childless.
22 ¶ Ye shall therefore keep all my ^fstatutes, and all my judg-

¹ Heb. made naked.

² Heb. a separation.

^d Ezek. 5. 11.
^e & 23. 38, 39.
^f ch. 18. 21.
^g Deut. 17. 2, 3, 6.
^h ch. 17. 10.
ⁱ Ex. 20. 5.
^j ch. 17. 7.

^k ch. 19. 31.

^l ch. 11. 44.
^m & 19. 2.
ⁿ 1 Pet. 1. 16.
^o ch. 19. 37.
^p Ex. 31. 13.
^q ch. 21. 8.
^r Ezek. 37. 28.
^s Ex. 21. 17.
^t Matt. 15. 4.
^u ver. 11.
^v 2 Sam. 1. 16.
^w ch. 18. 20.
^x Deut. 22. 22.
^y John 8. 4.
^z ch. 18. 8.
^a Deut. 27. 23.
^b ch. 18. 15.
^c ch. 18. 23.
^d ch. 18. 22.
^e See Gen. 19. 5.
^f Judg. 10. 22.
^g ch. 18. 17.
^h Deut. 27. 23.
ⁱ ch. 18. 23.
^j Deut. 27. 21.

^k ch. 18. 9.
^l Deut. 27. 22.
^m See Gen. 20. 12.

ⁿ ch. 18. 19.

^o ch. 18. 12.

^p ch. 18. 6.

^q ch. 18. 14.

^r ch. 18. 16

^s ch. 18. 26.
^t & 19. 37.

14. The burning under the sentence of the Law took place after the death of the criminal by stoning, or strangling. Josh. vii. 25.

17. cut off, &c.] See Ex. xxxi. 14 note. The more full expression here used probably refers to some special form of public excommunication, accompanied, it may be, by expulsion from the camp.

20. they shall die childless] Either the offspring should not be regarded as lawfully theirs, nor be entitled to any hereditary privileges, or they should have no blessing in their children.

22-26. The ground is here again stated on which all these laws of holiness should be obeyed. See xviii. 24-30 note.

- ments, and do them: that the land, whither I bring you to dwell therein, ^gspue you not out. ^hAnd ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and ⁱtherefore I abhorred them.
- 24 But ^kI have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I ^lam the LORD your God, ^mwhich have separated you from *other* people. ¶ ⁿYe shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: ^oand ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that ^pcreepeth on the ground, which I have separated from you as unclean. And ye shall be holy unto me: ^qfor I the LORD *am* holy, and ^rhave severed you from *other* people, that ye should be mine. ¶ ^sA man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: ^ttheir blood *shall be* upon them.
- CHAP. 21. AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, ^uThere shall none be defiled for the dead among his people: but for his kin, that is near unto him, ^vthat is, for his mother, and for his father, and for his son, and for his daughter, and for his brother, and for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled. But ^whe shall not defile himself, ^xbeing a chief man among his people, to profane himself.
- 5 ^yThey shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh. They shall be holy unto their God, and ^znot profane the name of their God: for the offerings of the LORD made by fire, ^{aa}and ^{ab}the bread of their God, they do offer: therefore they shall be holy. ¶ ^{ac}They shall not take a wife ^{ad}that is a whore, or profane; neither shall they take a woman ^{ae}put away from her husband: for he *is* holy unto his God. Thou shalt sanctify

¹ Or, *moreth*.² Or, *being an husband**among his people, he shall not defile himself for his*

wife, &c. See Ezek. 21. 16, 17.

24. (p. marg. ref.)

25, 26. The distinction between clean and unclean for the whole people, and not for any mere section of it, was one great typical mark of "the kingdom of priests, the holy nation." See xi. 42 note.

25. *any manner of living thing that creepeth*] Rather, *any creeping thing*; that is, any vermin. See xi. 20-23. The reference in this verse is to dead animals, not to the creatures when alive.

XXI. 4. The sense seems to be that, owing to his position in the nation, the priest is not to defile himself in any cases except those named in vv. 2-3. The LXX. appear to have followed a different reading of the text which would mean, *he shall not defile himself for a moment*. The explanation in the margin of our version is hardly in keeping with the prohibition to Ezekiel on a special occasion. See Ezek. xxiv. 16.

5. These prohibitions given to the people at large (cp. marg. ref.) had a special fitness for the Hebrew priests. They

were the instruments of the divine will for averting death, all their sacrifices were a type of the death of Christ, which swallowed up death in victory (1 Cor. xv. 54-57), and it would therefore have been unsuitable that they should have the same freedom as other people to become mourners.

6. The word here and in v. 8 rendered *bread*, is the same as is rendered *food* in iii. 11, 16, &c., and *meat* in xxii. 11. The reader of the English Bible should keep in view that *bread*, *meat*, and *food*, were nearly equivalent terms when our translation was made, and represent no distinctions that exist in the Hebrew.

7. *profane*] A woman who has been seduced, or one of illegitimate birth.—A somewhat stricter rule for the priests' marriages was revealed to the prophet in later times, Ezek. xlv. 22.

8. The people of Israel are now addressed. They are commanded to regard the priests, who perform for them the service of the Altar, as holy in respect of their office.

him therefore; for he offereth the bread of thy God: he shall be holy unto thee: ^afor I the LORD, which sanctify you, *am* holy.

9 ^bAnd the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire. ¶ ^cAnd *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and ^dthat is consecrated to put on the garments, ^eshall not uncover his head, ^fnor rend his clothes; neither shall he ^ggo in to any dead body, ^hnor defile himself for his father, or for his mother; ⁱneither shall he go out of the sanctuary, nor profane the sanctuary of his God; for ^jthe crown of the anointing oil of his God *is* upon him: I *am* the LORD. And ^khe shall take a wife in her virginity. A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife. Neither shall he profane his seed among his people: for ^lI the LORD do sanctify him. ¶ And the LORD spake unto Moses, saying, Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not ^mapproach to offer the ⁿbread of his God. For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing ^osuperfluous, or a man that is brokenfooted, or brokenhanded, ^por crookbackt, or ^qa dwarf, or that hath a blemish in his eye, or ^rbe scurvy, or scabbed, or ^shath his stones broken: no man that hath a blemish of the seed of Aaron the priest shall come nigh to ^toffer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, *both* of the ^umost holy, and of ^vthe ^wholy. Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that ^xhe profane not ^ymy sanctuaries: for I the LORD do sanctify them. And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

CHAP. 22. AND the LORD spake unto Moses, saying, Speak unto 2 Aaron and to his sons, that they ^aseparate themselves from the holy things of the children of Israel, and that they ^bprofane not my holy name in those things which they ^challow unto me: I

¹ Or, food, ch. 3. 11.

² Or, too slender.

^v ch. 20. 7.
^a Gen. 38. 24.
ⁱ Ex. 29. 29.
^{ch.} 16. 32.
^{Num.} 35. 25.
^{Ex.} 28. 2.
^{ch.} 16. 32.
ⁱ ch. 10. 6.
^{Num.} 19. 14.
^{ch.} 10. 7.
^{Ex.} 28. 36.
^{ch.} 8. 9. 12.
¹ ver. 7.
^{Ezek.} 41. 22.
² ver. 8.
^r ch. 10. 3.
^{Num.} 10. 5.
^{Ps.} 63. 4.
^{ch.} 22. 23.
ⁱ Deut. 23. 1.
^u ver. 6.
^z ch. 2. 3, 10.
^{6.} 17. 20.
^{Num.} 18. 9.
^v ch. 22. 10.
^{11.} 12.
^{Num.} 18. 19.
^v ver. 12.
^a Num. 6. 3.
^b ch. 18. 21.
^c Ex. 28. 38.
^{Num.} 18. 32.
^{Deut.} 15. 19.

9. burnt with fire] See xx. 14 note.

10. It was the distinguishing mark of the anointing of the High priest, that the holy oil was poured on his head like a crown (cp. viii. 12).

uncover his head] Rather, let his hair be dishvelled. See on x. G.

12. go out of the sanctuary] i.e. not for the purpose to which reference is here made. The words do not mean, as some have imagined, that his abode was confined to the Sanctuary.

15. profane his seed] i.e. by a marriage which was not in keeping with the holiness of his office.

16-24. He was not treated as an outcast, but enjoyed his privileges as a son of Aaron, except in regard to active duties.

20. a dwarf] One who is small and wasted, either short, as in the text, or slender, as in the margin. It is hardly

likely that dwarfishness would be overlooked in this enumeration. So most critical authorities.

scurvy or scabbed] These words most probably include all affected with any skin disease.

22. See ii. 3, vi. 25 note.

23. sanctuaries] The Places peculiarly Holy, including the Most Holy Place, the Holy Place, and the Altar.

This law is of course to be regarded as one development of the great principle that all which is devoted to the service of God should be as perfect as possible of its kind.

XXII. 2. "Speak...that they so abstain from touching the holy things (i.e. the sacrificial food of all kinds) of the children of Israel which they consecrate unto me, that they profane not my holy name." This law related to the daily life and the ordinary food of the priests.

- ^d ch. 7. 20. 3 *am* the LORD. Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, ^ahaving his uncleanness upon him, that soul shall be cut off from my presence:
- ^e ch. 15. 2. 4 I *am* the LORD. What man soever of the seed of Aaron *is* a leper, or hath ^aa running issue; he shall not eat of the holy things, ^funtil he be clean. And ^gwhoso toucheth any thing *that is* unclean *by* the dead, or ^ha man whose seed goeth from him; ⁱor ^jwhosoever toucheth any creeping thing, whereby he may be made unclean, or ^ka man of whom he may take uncleanness, ^lwhatsoever uncleanness he hath; the soul which hath touched any such shall be unclean until even, and shall not eat of the
- ^m ch. 15. 5. 7 holy things, unless he ⁿwash his flesh with water. And when the sun is down, he shall be clean, and shall afterward eat of the
- ^o ch. 11. 24, 43, 44. 8 holy things; because ^pit is his food. ^qThat which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself
- ^r ch. 15. 7, 19. 9 therewith: I *am* the LORD. They shall therefore keep mine ordinance, ^slest they bear sin for it, and die therefore, if they
- ^t ch. 15. 5. 10 profane it: I the LORD do sanctify them. ¶ ^uThere shall no stranger eat *of* the holy thing: a sojourner of the priest, or an
- ^v ch. 28. 43. 11 hired servant, shall not eat *of* the holy thing. But if the priest buy *any* soul ²with his money, he shall eat of it, and he that is
- ^w Num. 18. 11, 13. 12 born in his house: ³they shall eat of his meat. If the priest's daughter also be *married* unto ^aa stranger, she may not eat of
- ^x Gen. 38. 11. 13 an offering of the holy things. But if the priest's daughter be a widow, or divorced, and have no child, and is ^breturned unto her father's house, ^cas in her youth, she shall eat of her father's
- ^y ch. 10. 14. 14 meat: but there shall no stranger eat thereof. ^dAnd if a man eat *of* the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy
- ^z ch. 5. 15, 16. 15 thing. And ^ethey shall not profane the holy things of the
- ^{aa} Num. 18. 32. 16 children of Israel, which they offer unto the LORD; or ^fsuffer them ²to bear the iniquity of trespass, when they eat their holy
- ^{ab} ver. 9. 17 things: for I the LORD do sanctify them. ¶ And the LORD
- ^{ac} ch. 1. 2, 3, 10. 18 spake unto Moses, saying, Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, ^gWhatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free-will offerings, which they will offer unto the LORD for a burnt
- ^{ad} ch. 1. 3. 19 offering; ⁴*ye shall offer* at your own will a male without blemish,

¹ Heb. running of the reins.

² Heb. with the purchase of his money.

³ Heb. a man a stranger.

⁴ Or, *lade themselves with the iniquity of trespass in their eating.*

3. cut off from my presence] i.e. excluded from the Sanctuary. See xx. 17.

4. See xv. 13-16.

5. creeping things] i.e. dead vermin. Cp. xi. 29.

6. the soul] Rather, the person. Compare the use of the word *body* in the Prayer Book version of Ps. liii. 1, and in the compounds *somebody*, *nobody*.

8. The pollution in the priests would be an aggravated one, inasmuch as they would have to forego their sacred functions. Cp. Ezek. iv. 14, xlv. 31. The general prohibition occurs in xi. 39, xvii. 15; Ex. xxii. 31.

10. stranger] One of another family. See Ex. xxix. 33 note.

11. This shows how completely a purchased bondsman was incorporated into the household. See Ex. xxi. 2, 20, 21 notes.

12. a stranger] One of another family.

14. unwittingly] Inadvertently, or "through ignorance." Cp. iv. 2 note.

15, 16. These verses are rather difficult. Their meaning appears to be:—The holy things of the children of Israel which are heaved before Jehovah (see vii. 30) shall not be profaned; and they shall incur a sin of trespass who eat of their holy things (so as to profane them).

19. Ye shall offer at your own will a male] Rather, That it may be accepted (so v. 29) for you it shall be a male. See

20 of the beeves, of the sheep, or of the goats. ^a But whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable
21 for you. And ^bwhosoever offereth a sacrifice of peace offerings unto the LORD ^cto accomplish *his* vow, or a freewill offering in beeves, or ^dsheep, it shall be perfect to be accepted; there shall
22 be no blemish therein. ^eBlind, or broken, or maimed, or having a wen, or scurvy, or scabbied, ye shall not offer these unto the LORD, nor make ^fan offering by fire of them upon the altar unto
23 the LORD. Either a bullock or a ^glamb that hath anything ^hsuperfluous or lacking in his parts, that mayest thou offer for a free-
24 will offering; but for a vow it shall not be accepted. Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in
25 your land. Neither ⁱfrom a stranger's hand shall ye offer ^jthe bread of your God of any of these; because their ^kcorruption is in them, and blemishes be in them: they shall not be
26 accepted for you. ¶ And the LORD spake unto Moses, saying,
27 ^lWhen a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by
28 fire unto the LORD. And *whether it be cow or* ^mewe, ye shall not
29 kill it ⁿand her young both in one day. And when ye will ^ooffer a sacrifice of thanksgiving unto the LORD, offer *it* at your
30 own will. On the same day it shall be eaten up; ye shall leave
31 ^pnone of it until the morrow: I *am* the LORD. ¶ ^qTherefore shall ye keep my commandments, and do them: I *am* the LORD.
32 ^rNeither shall ye profane my holy name; but ^sI will be hallowed among the children of Israel: I *am* the LORD which
33 ^thallow you, ^uthat brought you out of the land of Egypt, to be your God: I *am* the LORD.

CHAP. 23. AND the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, *Concerning the feasts of the LORD, which ye shall* ^vproclaim *to be holy convocations,*

¹ Or, goats.

² Or, kid.

³ Or, she goat.

^a Deut. 17. 1.
^b Mal. 1. 8.
^c Eph. 5. 27.
^d Heb. 9. 14.
^e 1 Pet. 1. 19.
^f ch. 3. 1. 6.
^g ch. 7. 10.
^h Num. 15. 3, 8.
ⁱ Deut. 23. 21, 23.
^j Ps. 61. 8.
^k & 65. 1.
^l Eccles. 5. 4, 5.
^m ver. 20.
ⁿ Mal. 1. 8.
^o ch. 1. 9, 13.
^p & 3. 3, 5.
^q ch. 21. 18.
^r Num. 15. 15, 16.
^s ch. 21. 6, 17.
^t Mal. 1. 14.
^u Ex. 22. 30.

^v Deut. 22. 6.
^w ch. 7. 12.
^x Ps. 107. 22.
^y & 116. 17.
^z Amos 4. 5.
^{aa} ch. 7. 15.
^{ab} ch. 10. 37.
^{ac} Num. 15. 40.
^{ad} Deut. 4. 40.
^{ae} ch. 18. 21.
^{af} ch. 10. 3.
^{ag} Matt. 6. 9.
^{ah} Luke 11. 2.
^{ai} ch. 20. 8.
^{aj} Ex. 6. 7.
^{ak} Num. 15. 41.
^{al} ver. 4. 37.
^{am} Ex. 32. 5.
^{an} 2 Kin. 10. 20.
^{ao} Ps. 81. 3.

i. 3. It is the same phrase as in *vv.* 20, 21, 27.

22, 23. Cp. xxi. 19; Deut. xv. 21.

24. The literal meaning of the passage in italics is, and this shall ye not do in your land. It appears to have been understood by the Jews as a prohibition of the mutilation of animals.

25. *a stranger's hand*] The word here rendered *stranger*, is not the same as that in *vv.* 10, 18: it means literally, the son of the unknown, and probably refers to one dwelling in another land who desired to show respect to the God of Israel. See 1 Kings viii. 41.

27. No victim was to be offered in sacrifice until it was a week old. The meaning of this law appears to be that the animal should realise a distinct existence in becoming less dependent on its mother, and able to provide for its own wants.

28. A law intended to remind the Israelites of the sacredness of the relation between the parent and its offspring. Cp. Ex. xxiii. 19 note.

XXIII. 1. The specified times for public worship according to the Law were; (1) The daily Morning and Evening sacrifices, sometimes called "the continual Burnt-offering." (2) The weekly Sabbath. (3) The day of the New Moon. (4) The "set feasts" (Num. xxix. 39) or appointed times of annual observance, of which there were five, the Passover, the Day of Pentecost, the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles. For each of these occasions special sacrifices were appointed (Num. xxviii., xxix.).

2. *the feasts*] Literally, the appointed times. So in *vv.* 4, 37, &c. This section (1-38) sets forth for practical guidance the relation in which the appointed times of the LORD, weekly as well as annual, stood to the ordinary occupations of the people.

holy convocations] Days of sabbatical rest for the whole people; they owed their name to gatherings for religious edification, which, in later times, were probably held in every town and village in the Holy Land. There were in the course of the year, be-

° Ex. 20. 9.
ch. 19. 3.
Deut. 5. 13.
Luke 13. 14.
d ver. 2, 37.
Ex. 23. 14.
° Num. 9. 2.
Deut. 16.
1-8.
Josh. 5. 10.

f Ex. 12. 16.
Num. 28. 18,
25.

g Ex. 23. 16.
& 34. 22, 26.
Num. 15. 2.
& 28. 26.
Deut. 16. 9.
Josh. 3. 15.
h Rom. 11.
16.
1 Cor. 15. 20.
James 1. 18.
Rev. 14. 4.
i Ex. 29. 24.
k ch. 2. 14,
15, 16.

3 *even these are my feasts.* °Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein*: it *is* the sabbath of the LORD in all your dwellings. °These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons. °In the fourteenth day of the first month at even *is* the LORD's passover. 6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. °In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work 9, 10 *therein*. ¶And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, °When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a 12 sheaf of a the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for 13 a burnt offering unto the LORD. °And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering

1 Or, *handful*.

2 Heb. *omer*.

sides the weekly Sabbaths, seven days of Holy Convocation (Ex. xii. 16; Num. xxviii. 18, 25, 26, xxix. 1, 12, 35), with a distinction between them as regards strictness of observance (cp. rr. 3, 28 with v. 7).

3. The seventh day had been consecrated as the Sabbath of Jehovah, figuring His own rest; it was the acknowledged sign of the Covenant between God and His people. See Ex. xx. 1-11 notes. As such it properly held its place at the head of the days of Holy Convocation.

4. The recurrence of the Sabbatical number in the five annual days of Holy Convocation should be noticed.

5-8. In these verses, the Passover, or Paschal Supper, and the feast of Unleavened Bread, are plainly spoken of as distinct feasts. See Ex. xii. 6, 15, 17; Num. xxviii. 16, 17.

5. See Exod. xii. 6. According to the Hebrew mode of reckoning, the 15th day of the month began on the evening of the 14th. The day of Holy Convocation with which the feast of Unleavened bread commenced (v. 7) was the 15th, and that with which it terminated was the 21st. Cp. Num. xxviii. 16, 17.

6. *feast*] The three festivals (often called the Great Festivals), Passover, Pentecost and Tabernacles, to which the name *chag*, i.e. a *feast* or *rejoicing*, properly belongs (rv. 6, 34, 39, 41), were distinguished by the attendance of the male Israelites at the national Sanctuary (cp. Ex. xxiii. 17, xxxiv. 23; Deut. xvi. 16). In later times they were called by the rabbins "pilgrimage feasts." It is worthy of note that the Hebrew word is identical with the Arabic *haj*, the name

of the pilgrimage to Mecca, from which comes the well-known word for a pilgrim, *haji*.

7. *no servile work*] Literally, no work of labour, no work that belongs to one's worldly calling, such as labour in agriculture or handicraft. The preparation of food was permitted (Ex. xii. 16), a licence not granted on the weekly Sabbath, or on the Day of Atonement (rv. 28, 30; Ex. xx. 10, xxxv. 3).

8. The sacrifices here meant are named in Num. xxviii. 19-24.

9-22. These verses contain a distinct command regarding the religious services immediately connected with the grain harvest, given by anticipation against the time when the people were to possess the Promised Land.

10. *sheaf*] The original word, *omer*, means either a sheaf (Deut. xxiv. 19; Ruth ii. 7), or a measure (Ex. xvi. 16). Our version is probably right in this place. The offering which was waved (vii. 30) was most likely a small sheaf of barley, the grain which is first ripe. The first fruits of the wheat harvest were offered seven weeks later in the loaves of Pentecost. See rr. 15-17. The two offerings thus figure the very commencement and the completion of the grain harvest; cp. Ruth i. 22, ii. 23.

11. *on the morrow after the sabbath*] It is most probable that these words denote the 16th of Abib, the day after the first day of Holy Convocation (see rv. 5-8 note), and that this was called the *Sabbath of the Passover*, or, the *Sabbath of Unleavened bread*.

13. *two tenth deals*] Two omers, or tenth parts of an ephah, about a gallon and three

- made by fire unto the LORD for a sweet savour: and the drink
 14 offering thereof *shall be* of wine, the fourth *part* of an hin. And
 ye shall eat neither bread, nor parched corn, nor green ears,
 until the selfsame day that ye have brought an offering unto
 your God: *it shall be* a statute for ever throughout your gene-
 15 rations in all your dwellings. And 'ye shall count unto you
 from the morrow after the sabbath, from the day that ye
 brought the sheaf of the wave offering; seven sabbaths shall be
 16 complete: even unto the morrow after the seventh sabbath shall
 ye number ^mfifty days; and ye shall offer ^aa new meat offering
 17 unto the LORD. Ye shall bring out of your habitations two
 wave loaves of two tenth deals: they shall be of fine flour; they
 shall be baked with leaven: *they are* ^othe firstfruits unto the
 18 LORD. And ye shall offer with the bread seven lambs without
 blemish of the first year, and one young bullock, and two rams:
 they shall be *for* a burnt offering unto the LORD, with their
 meat offering, and their drink offerings, *even* an offering made
 19 by fire, of sweet savour unto the LORD. Then ye shall sacrifice
^pone kid of the goats for a sin offering, and two lambs of the
 20 first year for a sacrifice of ^qpeace offerings. And the priest shall
 wave them with the bread of the firstfruits *for* a wave offering
 before the LORD, with the two lambs: ^rthey shall be holy to the
 21 LORD for the priest. And ye shall proclaim on the selfsame
 day, *that* it may be an holy convocation unto you: ye shall do
 no servile work therein: *it shall be* a statute for ever in all your

ⁱ Ex. 31. 22.
 ch. 25. 8.
 Deut. 16. 9.

^m Acts 2. 1.
ⁿ Num. 28.
 26.

^o Ex. 22. 29.
 Num. 15.
 17-21.
 Deut. 26. 1.

^p ch. 4. 23,
 29.
 Num. 28. 30.
^q ch. 3. 1.
^r Num. 18.
 12.
 Deut. 18. 4.

quarters. See xix. 36 note. The double quantity (contrast Ex. xxix. 40; Num. xv. 4, xxviii. 19-21), implying greater liberality, was appropriate in a harvest feast.

drink offering] This and *vv.* 18, 37 are the only places in the book of Leviticus in which Drink-offerings are mentioned. See Ex. xxix. 40 note.

14. *bread...parched corn...green ears*] These are the three forms in which grain was commonly eaten. The old name *Abib* signified "the month of green ears." See Josh. v. 11.

15. *the morrow after the sabbath*] See *v.* 11 note.

seven sabbaths] More properly, *seven weeks* (cp. Deut. xvi. 9). The word Sabbath, in the language of the New Testament as well as the Old, is used for *week* (xxv. 8; Matt. xxviii. 1; Luke xviii. 12, &c.).

16. The morrow after the seventh week was the fiftieth day after the conclusion of a week of weeks. The day is called in the Old Testament, "the feast of harvest" (Ex. xxiii. 16), "the feast of weeks," "the feast of the first fruits of wheat harvest" (Ex. xxxiv. 22; Deut. xvi. 10), and "the day of the first fruits" (Num. xxviii. 26). The word "Pentecost" used in the heading of this chapter in English Bibles is found only in the Apocrypha and the New Testament, Tobit ii. 1; 2 Macc. xii. 32; Acts ii. 1, xx. 16; 1 Cor. xvi. 8.

17. *habitations*] Not strictly houses, but places of abode in a general sense. It seems here to denote the land in which the Israelites were to dwell so as to express that

the flour was to be of home growth. The two loaves were to be merely waved before Jehovah and then to become the property of the priests. No bread containing leaven could be offered on the Altar (ii. 11 note). The object of this offering seems to have been to present to the Lord the best produce of the earth in the actual condition in which it is most useful for the support of human life. It thus represented in the fittest manner the thanksgiving which was proper for the season. The loaves appear to be distinctively called "the first fruits for Jehovah," and references to them are found in Rom. xi. 16; 1 Cor. xv. 20, 23; James i. 18; Rev. xiv. 4, &c. As these loaves offered before Jehovah sanctified the harvest of the year, so has "Christ the first fruits" sanctified the Church, which, in its union with Him as the First fruits, becomes also the sanctifier of the world. See the services for Whitsuntide.

18. More properly, *seven sheep of a year old* (to be distinguished from the lamb in *v.* 12), and a *young bull* which might be from one to three years old. Cp. Num. xxviii. 26, 27.

19. Properly, a *shaggy he-goat* (iv. 23) and *two sheep of a year old*.

20. When living creatures were *waved* (vii. 30) before Jehovah, it is said that they were led to and fro before the Tabernacle according to an established form.

21. *the selfsame day*] The Feast of Weeks was distinguished from the two other great annual Feasts by its consisting, according to

- * ch. 10. 9. 22 dwellings throughout your generations. And *when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, *neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God. ¶ And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, In the "seventh month, in the first day of the month, shall ye have a sabbath," a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD. ¶ And the LORD spake unto Moses, saying, "Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God. For whatsoever soul it be that shall not be afflicted in that same day, *he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, *the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath. ¶ And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, "The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD. On the first day shall be an holy
- * Gen. 17. 14.
 α ch. 20. 3, 6, 6.
 β Ex. 23. 16, Num. 29. 12, Deut. 16. 13, Ezr. 3. 4, Neh. 8. 14, Zech. 14. 16, John 7. 2.

¹ Heb. rest.

the Law, of only a single day. But in later times it is said that during the following six days the Israelites used to bring their offerings to the Temple, and to give the week something of a festal character in the suspension of mourning for the dead.

22. The repetition of the Law (see marg. ref.) is appropriately connected with the thanksgiving for the completed grain harvest.

24. *a sabbath*] Here and in v. 39 a word which should rather be rendered a sabbatical rest.

blowing of trumpets] Here and in Num. xxix. 1, literally *shouting*. There is no mention of trumpets in the Hebrew text of the Law in connection with the day. There is however no reason to doubt the tradition that the day was distinguished by a general blowing of trumpets throughout the land, and that the kind of trumpet generally used for the purpose was the curved horn of an animal or a cornet of metal, such as was used at Sinai (Ex. xix. 16), and on the Day of Jubilee (xxv. 9). It must have differed in this respect from the ordinary festival of the New moon when the long straight trumpet of the temple alone was blown (Num. x. 2; Ex. xxv. 23, see cut).

seventh month] Called by the Jews in later times Tisri, but in the Old Testament Etha-

nim, 1 K. viii. 2. According to the uniform voice of tradition "the first day" of this month was the first day of the Civil year in use before the Exodus, and was observed as the festival of the New year. Some have viewed it as a commemoration of the Creation of the world (Job xxxviii. 7): others, as the anniversary of the giving of the Law.

27. *Also*] Surely. On the peculiar rites of the Day, the tenth of Tisri, that is from the evening of the ninth day of the month to that of the tenth (v. 32), see ch. xvi.

34. *seven days*] Like the Passover, the feast of Tabernacles commenced at the Full moon, on the fifteenth of the month, and lasted for seven days. The week of the feast was followed by an eighth day, forming strictly no part of it (v. 36, Num. xxix. 35; Neh. viii. 18), which was a day of Holy Convocation, and appears to have been generally distinguished by the word translated "solemn assembly" (Deut. xvi. 8; 2 Kings x. 20; Is. i. 13; Joel i. 14, ii. 15). From its derivation the word in the original appears strictly to denote a *closing festival*, and this rendering would apply with the most perfect fitness to the day after the week of the Feast of Tabernacles, as the conclusion of the series of yearly festivals.

- 36 convocation: ye shall do no servile work *therein*. Seven days ye shall offer an offering made by fire unto the LORD: ^con the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it ^dis a ^esolemn assembly; and ye shall do no servile work *therein*. ^fThese are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: ^gbeside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.
- 39 Also in the fifteenth day of the seventh month, when ye have ^hgathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day ⁱshall be a sabbath, and on the eighth day ^jshall be a sabbath. ^kAnd ^lye shall take you on the first day the ^mboughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. ⁿAnd ye shall keep it a feast unto the LORD seven days in the year. ^oIt shall be a statute for ever in your generations: ye shall celebrate it in the seventh month. ^pYe shall dwell in booths seven days; all that are Israelites born shall dwell in booths: ^qthat your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: ^rI am the LORD your God. And Moses ^sdeclared unto the children of Israel the feasts of the LORD.

CHAP. 24. AND the LORD spake unto Moses, saying, ^aCommand 2 the children of Israel, that they bring unto thee pure oil olive

¹ Heb. day of restraint.

² Heb. fruit.

36. *an offering made by fire*] See v. 8. The succession of sacrifices prescribed in Num. xxix. 12-38, which forms such a marked feature in the Feast of Tabernacles, tends to show the distinctness of the "solemn assembly" from the festal week.

37, 38. The meaning appears to be; *these are the yearly appointed times on which ye shall hold holy convocations and offer to Jehovah sacrifices, in addition to the Sabbath offerings* (Num. xxviii. 9, 10) and to all your voluntary offerings. Cp. Num. xxix. 39.

39. *Also*] Surely. The mode in which the Feast of Tabernacles is here reintroduced, after the mention of it in vv. 34-36, may suggest that this passage originally formed a distinct document.

the fruit of the land] i.e. the produce, including the grain, the olives, the vintage and the fruits of all kinds. The time of year so indicated would answer in the Holy Land to the beginning of October. See Ex. xxiii. 16 note.

40. *the boughs of goodly trees*] Or, the fruit (see margin) of the citron trees. It is said that every Israelite at the Feast of Tabernacles carried in one hand a bundle of branches and in the other a citron. The branches seem to have comprised the boughs of palm-trees, "thick trees" and willows here named. See note to v. 42; Neh. viii. 15, 16.

42. *booths*] According to Jewish tradition, what were used at the Feast of Tabernacles were strictly *tabernacula*, structures of boards, with a covering of boughs.

The "booth" in which the Israelite kept the Feast, and the "tent" which was his ordinary abode in the wilderness, had this in common—they were temporary places of sojourn, they belonged to camp-life. The seven days of abode in the booths of the festival was thus a fair symbol of the forty years of abode in tents in the Wilderness. The Feast might well become the appointed memorial of this period of their history for the ages to come.

all that are Israelites born] The omission of the foreigners in this command is remarkable. Perhaps the intention was that on this joyous occasion they were to be hospitably entertained as guests. Cp. Deut. xvi. 14.

44. *feasts*] Appointed times. See v. 2 note.

XXIV. 1-9. The oil for the lamps of the Tabernacle and the meal for the Shewbread were to be offerings from the Congregation, like the meal for the Pentecostal loaves, (xxiii. 17). It appears that the responsibility of keeping up the lights rested on the High-priest, but the actual service might be performed, on ordinary occasions, by the common priests. Cp. marg. ref.

^c Num. 29.

^d Neh. 8. 18.

^e John 7. 37.

^f Deut. 16. 8.

^g 2 Chr. 7. 9.

^h Neh. 8. 18.

ⁱ Joel 1. 14.

^j & 2. 15.

^k ver. 2, 4.

^l Num. 29.

^m 39.

ⁿ Ex. 23. 16.

^o Deut. 16. 13.

^p Neh. 8. 15.

^q Deut. 16.

^r 14, 15.

^s Num. 29.

^t 12.

^u Neh. 8. 18.

^v Neh. 8. 14,

^w 15, 16.

^x Deut. 31.

^y 13.

^z Ps. 78. 5, 6.

^{aa} ver. 2.

^{ab} Ex. 27. 20,

^{ac} 21.

- beaten for the light, ¹to cause the lamps to burn continually.
- 3 Without the veil of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be a statute for ever in*
- ^a Ex. 31. 8. ^b your generations. He shall order the lamps upon ^bthe pure
& 39. 37. ^c candlestick before the LORD continually. ¶ And thou shalt take
^c Ex. 25. 30. fine flour, and bake twelve ^ccakes thereof: two tenth deals shall
^d 1 Kin. 7. 48. 6 be in one cake. And thou shalt set them in two rows, six
2 Chr. 4. 19. 7 on a row, ^dupon the pure table before the LORD. And thou
Heb. 9. 2. shalt put pure frankincense upon *each* row, that it may be on
^e Num. 4. 7. 8 the bread for a memorial, *even* an offering made by fire unto the
2 Chr. 2. 4. LORD. ^eEvery sabbath he shall set it in order before the LORD
f Mark 2. 26. continually, *being taken* from the children of Israel by an ever-
Luke 4. 4. 9 lasting covenant. And ^fit shall be Aaron's and his sons'; ^gand
g Ex. 29. 33. they shall eat it in the holy place: for it *is* most holy unto him
ch. 8. 31. of the offerings of the LORD made by fire by a perpetual statute.
& 21. 22. 10 ¶ And the son of an Israelitish woman, whose father *was* an
Egyptian, went out among the children of Israel: and this son
of the Israelitish woman and a man of Israel strove together in
^h ver. 16. 11 the camp; and the Israelitish woman's son ^hblasphemed the
ⁱ Job 1. 5. name of *the LORD*, and ⁱcursed. And they ^kbrought him unto
Isai. 8. 21. Moses: (and his mother's name *was* Shelomith, the daughter of
^k Ex. 18. 22. 12 Dibri, of the tribe of Dan:) and they ^lput him in ward, ^mthat
^l Num. 15. 34. 13 the mind of the LORD might be showed them. And the LORD
^m Ex. 18. 15. 14 spake unto Moses, saying, Bring forth him that hath cursed
Num. 27. 5. without the camp; and let all that heard *him* ⁿlay their hands
ⁿ Deut. 13. 9. 15 upon his head, and let all the congregation stone him. And
& 17. 7. thou shalt speak unto the children of Israel, saying, Whosoever
^o ch. 5. 1. 16 curseth his God ^oshall bear his sin. And he that ^pblasphemeth
^p 1 Kin. 21. 10, 13. the name of the LORD, he shall surely be put to death, *and* all
Ps. 74. 10. the congregation shall certainly stone him: as well the stranger,
Matt. 12. 31. ¹ Heb. *to cause to ascend*.
Mark 3. 28. ² Heb. *to expound unto them according to the mouth of the LORD*.
Jam. 2. 7.

5. Each cake or loaf of unleavened bread (ii. 11) was to contain about six pounds and a quarter (see Ex. xxix. 40 note) of fine flour. The material was the same, both in quality and in quantity, with that of each one of the wave-loaves of Pentecost (xxiii. 17). In the service of the Temple the preparation and arrangement of the cakes was committed to the Levites (1 Chr. ix. 32, xxiii. 29; 2 Chr. xiii. 11).

6. *two rows, six on a row*] Rather, **two piles, six in a pile**. On the Table, see Ex. xxv. 23-30.

7. The frankincense as a memorial (like the handful of the Meat-offering, ii. 2), was most likely cast upon the Altar-fire as "an offering made by fire unto the Lord," when the bread was removed from the Table on the Sabbath-day (v. 8; 1 S. xxi. 6). The frankincense was put into small gold cups, one of which was placed upon each pile of bread. (See Ex. xxv. 23-30 note.)

8. *being taken from the children of Israel*] Each cake represented the offering of a Tribe.

9. See ii. 3 note. It could have been only by a stretch of the law that Ahimelech

gave a portion of the Shewbread to David and his men, on the ground that they were free from ceremonial defilement. 1 Sam. xxi. 4-6; Matt. xii. 4.

The Shewbread was a true Meat-offering (see Ex. xxv. 29). The peculiar form in which it was offered, especially in its being brought into the Tabernacle and in its consisting of twelve loaves, distinguish it as an offering made on behalf of the nation.

12. The offender may already have been pronounced guilty by the rulers (see Ex. xviii. 21, 22), and the case was referred to Moses in order that the punishment might be awarded by the divine decree. No law had as yet been enacted against blasphemy except by implication. See Ex. xxi. 17, xxii. 28.

14. *lay their hands upon his head*] As a protest against the impiety of the criminal, symbolically laying the guilt upon his head. Cp. the washing of hands, Deut. xxi. 6; Matt. xxvii. 24.

let all the congregation stone him] See xx. 2 note.

16. *stranger*] i.e. **foreigner**. See xvi. 29 note.

17 of the Lord, shall be put to death. ¶ And he that killeth a
18 any man shall surely be put to death. ¶ And he that killeth a
19 beast shall make it good; 2 beast for beast. And if a man cause
a blemish in his neighbour; as 3 he hath done, so shall it be done
20 to him; breach for breach, eye for eye, tooth for tooth: as he
hath caused a blemish in a man, so shall it be done to him *an equal*.
21 And he that killeth a beast, he shall restore it; 4 and he that
22 killeth a man, he shall be put to death. Ye shall have one
manner of law, as well for the stranger, as for one of your own
23 country: for I 5 and the Lord your God. ¶ And Moses spake
to the children of Israel, 6 that they should bring forth him that
had cursed out of the camp, and stone him with stones. And
the children of Israel did as the Lord commanded Moses.
CHAP. 25. AND the Lord spake unto Moses in mount Sinai, saying,
2 Speak unto the children of Israel, of Leviticus, and say unto them, When ye
3 come into the land which I give you, then shall the land 7 keep
4 a sabbath unto the Lord. Six years thou shalt sow thy field,
and six years thou shalt prune thy vineyard, and gather in the
5 fruit thereof; but in the seventh year shall be a sabbath of rest
unto the land, a sabbath for the Lord: thou shalt neither sow
6 the land. And the sabbath of the land shall be meat for you;
for thee, and for thy servant, and for thy maid, and for thy hired
7 servant, and for thy stranger that is sojourning with thee, and for
8 thy cattle, and for the beast that 9 are in thy land, shall all the
9 increase thereof be meat. ¶ And thou shalt number seven sabbath-
10 Heb. smiteth the life of a 2 Heb. life for life.
11 Heb. of thy aspiration.

XXXV. The Sabbatical year and the year of jubilee belong to that great Sabbatical system which runs through the religious and vested in any man, that the soil was the property of Jehovah, that it was to be held in trust for Him, and not to be abused by overworking, but to be made the most of for the good of every creature which dwelt upon it.

5. *vine undressed* That is, unpunished; *lit. Accutite vine*, the figure being taken from the unshorn locks of the Nazarite. (Num. vi. 5.)

6. *the sabbath of the land shall be meat for the whole of you in common, rich and poor* without distinction (Ex. xxiii. 11.

8-13. The Land was to be divided by lot among the families of the Israelites when the possession of it was obtained. Num. xxvi. 52-56, xxxiii. 54, &c. At the end of every seventh sabbatical cycle of years, in the year of jubilee, each field or estate was restored to the family to which it had been originally allotted.

8. *seven sabbaths of years* [seven weeks or years.]

9. *the sabbath of the land* The sabbath of the land was a general one for a plantation of fruit-trees.

10. *the sabbath of the field* See xxiii. 3 note. The expression of sowing and reaping, and of pruning and gathering, affords a presumption in favour of the Sabbatical year beginning like the year of jubilee (v. 9), in the first month of the Civil year (xxiii. 24), the seventh of the Sacred year, when the land was cleared of the crops of the preceding year.

The great material advantage of the fertility of the soil from its lying fallow one year out of seven, at a time when neither the rotation of crops nor the art of manure-keeping was understood. It must also have kept up a salutary habit of economy in the sowing of corn. Cp. Gen. xli. 48-50. Its

¹ ch. 23. 24.

¹ Isai. 61. 2.

& 63. 4.

Jer. 34. 8.

Luke 1. 19.

¹ ver. 13.

Num. 36. 4.

¹ ver. 5.

² ver. 6, 7.

² ver. 10.

ch. 27. 24.

Num. 36. 4.

¹ ver. 17.

ch. 19. 13.

Mic. 2. 2.

1 Cor. 6. 8.

¹ ch. 27. 18. 23.

¹ ver. 14.

² ver. 43.

ch. 19. 14.

² ch. 19. 37.

² Ps. 4. 8.

Prov. 1. 33.

Jer. 23. 6.

² ch. 26. 5.

Ez. 34. 25.

² Matt. 6.

25. 31.

² ver. 4, 5.

² See Ex. 16.

20.

Deut. 28. 8.

¹ 2 Kin. 19.

20.

² Josh. 5.

11, 12.

² Deut. 32.

48.

2 Chr. 7. 20.

Ps. 85. 1.

Joel 2. 18.

baths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet ¹ of the jubile to sound on the tenth day of the seventh month, ¹ in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and ² proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; ² and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubile shall that fiftieth year be unto you: ² ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubile; it shall be holy unto you: ² ye shall eat the increase thereof out of the field. ³ In the year of this jubile ye shall return every man unto his possession. And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ² ye shall not oppress one another: ² according to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee: according to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee. ¶ ¹ Ye shall not therefore oppress one another; ² but thou shalt fear thy God: for I am the LORD your God. ² Wherefore ye shall do my statutes, and keep my judgments, and do them; ² and ye shall dwell in the land in safety. And the land shall yield her fruit, and ² ye shall eat your fill, and dwell therein in safety. ¶ And if ye shall say, ² What shall we eat the seventh year? Behold, ² we shall not sow, nor gather in our increase: then I will ² command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. ² And ye shall sow the eighth year, and eat yet of ² old fruit until the ninth year; until her fruits come in ye shall eat of the old store. ³ ¶ The land shall not be sold ² for ever: for ² the land is mine;

¹ Heb. loud of sound.

² Or, to be quite cut off.

³ Heb. for cutting off.

9. *cause the trumpet of the jubile to sound*] Rather, *cause the sound of the cornet to go through* (the land). The word *jubile* does not occur in this verse in the Hebrew. The trumpet is the *shopār*, i.e. the cornet (rendered "shawm" in the Prayer-Book version of Ps. xcvi. 7), either the horn of some animal or a tube of metal shaped like one. As the sound of the cornet (see v. 10 note) was the signal of the descent of Jehovah when He came down upon Sinai to take Israel into Covenant with Himself (Ex. xix. 13, 16, 19, xx. 18), so the same sound announced, at the close of the great Day of Atonement, after the Evening sacrifice, the year which restored each Israelite to the freedom and the blessings of the Covenant.

10. *the fiftieth year*] The Jubilee probably coincided with each seventh Sabbatical year, and was called the fiftieth, as being the last of a series of which the first was the preceding Jubilee.

a jubile] Commonly spelt *jubilee*. The ori-

ginal word first occurs in Ex. xix. 13, where it is rendered "trumpet," marg. "cornet." It most probably denotes the sound of the cornet, not the cornet itself, and is derived from a root, signifying to flow abundantly, which by a familiar metaphor might be applied to sound.

14. *sell ought*] i.e., any piece of ground. *oppress one another*] Rather, *overreach one another*. (Cp. 1 Sam. xii. 3, 4).

15, 16. *the number of years of the fruits*] i.e. according to the number of harvests. The average value of a yearly crop might of course be estimated, and the Sabbatical years were to be deducted from the series.

18, 19. *in safety*] i.e., secure from famine, (xxvi. 5; Deut. xii. 10).

23, 24. These verses express the principle on which the law of Jubilee, as it regards the land, was based. The land belonged to Jehovah, and it was He Who allotted it amongst the families of Israel for their use. No estate could therefore be alienated in

24 for ye *are* ^vstrangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land.
 25 ²If thy brother be waxen poor, and hath sold away *some* of his possession, and if ^aany of his kin come to redeem it, then shall he redeem that which his brother sold. And if the man have none
 27 to redeem it, and ¹himself be able to redeem it; then ^blet him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.
 28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: ^cand in the jubile it shall go out, and he shall return unto his possession. ¶ And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after
 30 it is sold; *within* a full year may he redeem it. And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the
 31 jubile. But the houses of the villages which have no wall round about them shall be counted as the fields of the country: ²they may be redeemed, and they shall go out in the jubile. ¶ Notwithstanding ^athe cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.
 33 And if ^{3a}a man purchase of the Levites, then the house that was sold, and the city of his possession, ^cshall go out in the *year* of jubile: for the houses of the cities of the Levites *are* their possession among the children of Israel. But ¹the field of the suburbs of their cities may not be sold; for it *is* their perpetual
 35 possession. ¶ And if thy brother be waxen poor, and ⁴fallen in decay with thee; then thou shalt ^{5a}relieve him: *yea, though he be a stranger, or a sojourner; that he may live with thee.* ^bTake thou no usury of him, or increase: but ¹fear thy God; that thy brother may live with thee. Thou shalt not give him thy money
 38 upon usury, nor lend him thy victuals for increase, ¹*I am the LORD your God, which brought you forth out of the land of*

^v 1 Chr. 29. 15.
 Ps. 39. 12.
 & 119. 19.
 1 Pet. 2. 11.
² Ruth 2. 20.
 & 4. 6.
^a See Ruth 3. 2, 9, 12.
 Jer. 32. 7.
^b ver. 50. 51, 52.

^c ver. 13.

^d See Num. 35. 2.
 Josh. 21. 2, &c.
^e ver. 28.
^f See Acts 4. 36, 37.
^v Deut. 15. 7, 8.
 Ps. 37. 26.
 Prov. 14. 31.
 Luke 6. 35.
 Acts 11. 29.
 Rom. 12. 10.
 1 John 3. 17.
^h Ex. 22. 25.
 Deut. 23. 19.
 Neh. 5. 7.
 Ps. 15. 5.
 Prov. 28. 8.
 Ez. 18. 8.
ⁱ ver. 17.
 Neh. 5. 9.
^k ch. 22. 32, 33.

¹ Heb. *his hand hath attained and found sufficiency*, ch. 5. 7.

² Heb. *Redemption be-longeth unto it.*
³ Or, one of the Levites redeem them.

⁴ Heb. *his hand faileth.*
⁵ Heb. *strengthen.*

perpetuity, by any human authority, from the family to whose lot it might fall.

24. *grant a redemption for the land* i.e. grant power to recover the land to the original holder who had parted with it.

25. *If thy brother be waxen poor*] The Israelites never parted with their land except under the pressure of poverty. Cp. the answer of Naboth, 1 K. xxi. 3.

28. *it shall go out*] i.e. it shall be set free.

30. *not go out*] Because most of the houses in cities were occupied by artificers and traders whose wealth did not consist in lands.

32, 33. Rather, And concerning the cities of the Levites, the houses in the cities of their possession, &c. If one of the Levites redeems a house in the city, &c. The meaning appears to be, if a Levite redeemed a house which had been sold to a person of a different tribe by another Levite,

it was to revert in the Jubilee to the latter Levite as its original possessor. The purchaser of a Levite's house was in fact only in the condition of a tenant at will, while the fields attached to the Levitical cities could never be alienated, even for a time.

For the application of the law of Jubilee to lands dedicated to the service of the Sanctuary, see xxvii. 16-25.

35. Rather, And if thy brother (an Israelite) becomes poor and falls into decay with thee, thou shalt assist him and let him live with thee like a resident foreigner. He was not to be regarded as an outcast, but was to be treated with the same respect and consideration as a resident foreigner who, like him, could possess no land, but could accumulate property and live in comfort as a free man. See xvi. 29 note.

37. *lend him thy victuals for increase* i.e. supply him with food for thy own profit.

38. Here, and in vv. 42, 55, is expressed

¹ Ex. 21. 2.
Deut. 16. 12.
¹ Kin. 9. 22.
² Kin. 4. 1.
Neh. 5. 6.
Jer. 34. 14.

³ Ex. 21. 3.
⁴ ver. 28.
⁵ ver. 55.
Rom. 6. 22.
¹ Cor. 7. 23.
² Eph. 6. 9.
Col. 4. 1.

² ver. 46.
Ex. 1. 13.
³ ver. 17.
Ex. 1. 17, 21.
Deut. 25. 18.
Mal. 3. 5.
⁴ Isai. 56. 3, 6.
⁵ Isai. 14. 2.

⁶ ver. 43.

⁷ ver. 25, 35.

⁸ Neh. 5. 5.

⁹ ver. 26.

¹⁰ Job 7. 1.
Isai. 16. 14.
& 21. 16.

Egypt, to give you the land of Canaan, and to be your God.
39 ¶ And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not ¹compel him to serve as a
40 bondservant: but as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubile: ²and then shall he depart from thee, both he and his children
41 with him, and shall return unto his own family, and ³unto
42 the possession of his fathers shall he return. For they are ⁴my servants, which I brought forth out of the land of Egypt: they
43 shall not be sold ⁵as bondmen. ⁶Thou shalt not rule over him
44 with rigour; but ⁷thou shalt fear thy God. Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen
45 and bondmaids. Moreover of ⁸the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they
46 shall be your possession. And ⁹ye shall take them as an inheritance for your children after you, to inherit them for a possession; ¹⁰they shall be your bondmen for ever: but over your brethren the children of Israel, ¹¹ye shall not rule one over another with rigour. ¶ And if a sojourner or stranger ¹²wax rich by thee, and ¹³thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of
48 the stranger's family: after that he is sold he may be redeemed
49 again; one of his brethren may ¹⁴redeem him: either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if ¹⁵he be able, he
50 may redeem himself. And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, ¹⁶according to the time of an hired servant shall
51 it be with him. If there be yet many years behind, according unto them he shall give again the price of his redemption out of the
52 money that he was bought for. And if there remain but few years unto the year of jubile, then he shall count with him, and according unto his years shall he give him again the price of his
53 redemption. And as a yearly hired servant shall he be with

¹ Heb. serve thyself with him with the service, &c. ver. 46. Ex. 1. 14. Jer. 25. 14. & 27. 7. & 30. 8.

² Heb. with the sale of a bondman.

³ Heb. ye shall serve yourselves with them, ver. 39.

⁴ Heb. his hand obtain, &c. ver. 26.

the principle which was to limit and modify the servitude of Hebrew servants.

39, 40. The law here appears harmoniously to supplement the earlier one in Ex. xxi. 1-6. It was another check applied periodically to the tyranny of the rich. Cp. Jer. xxxiv. 8-17.

43. *fear thy God*] Jehovah was the Lord and Master of His people. To treat a Hebrew as a slave was therefore to interfere with the rights of Jehovah. Cp. Rom. xiv. 4.

44-46. Property in foreign slaves is here distinctly permitted. It was a patriarchal custom (Gen. xvii. 12). Such slaves might be captives taken in war (Num. xxxi. 6 seq.; Deut. xx. 14), or those consigned to slavery for their crimes, or those purchased of foreign

slave-dealers. The price of a slave is supposed to have varied from thirty to fifty shekels. See notes to xxvii. 3, 4; Ex. xxi. 32; Zech. xi. 12, 13; Matt. xxvi. 15. It was the object of Moses, not at once to do away with slavery, but to discourage and to mitigate it. The Law would not suffer it to be forgotten that the slave was a man, and protected him in every way that was possible at the time against the injustice or cruelty of his master. See notes on Ex. xxi.

46. *your bondmen for ever*] i.e. they were not necessarily to be released in the Sabbatical year nor at the Jubilee.

47-54. *a sojourner or stranger*] Rather, a foreigner who has settled among you. See notes to Lev. xvi. 29; Ex. xx. 10.

him: and the other shall not rule with rigour over him in thy sight. And if he be not redeemed ¹in these years, then ²he shall go out in the year of jubile, both he, and his children with ³him. For ⁴unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the LORD your God.

CHAP. 26. YE shall make you ^ano idols nor graven image, neither rear you up a ^bstanding image, neither shall ye set up ^cany ^dimage of stone in your land, to bow down unto it: for I am ^ethe LORD your God. ^fYe shall keep my sabbaths, and reverence my sanctuary: I am the LORD. ^gIf ye walk in my statutes, and keep my commandments, and do them; ^hthen I will give you rain in due season, ⁱand the land shall yield her increase, and the trees of the field shall yield their fruit. And ^jyour threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ^kye shall eat your bread to the full, and ^ldwell in your land safely. And ^mI will give peace in the land, and ⁿye shall lie down, and none shall make you afraid: and I will ^orid ^pevil beasts out of the land, neither shall ^qthe sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And ^rfive of you shall chase an hundred, and an hundred of you

^b ver. 41.
^c ver. 42.
^a Ex. 20. 4, 5.
Deut. 6. 8.
Ps. 97. 7.
^d ch. 19. 30.
^e Deut. 11. 13, 14, 15.
^f Isai. 30. 23.
^g Ps. 67. 6.
Zech. 8. 12.
^h Amos 9. 13.
ⁱ ch. 25. 10.
^j ch. 25. 18.
Ex. 34. 25.
^k 1 Chr. 22. 9.
Ps. 29. 11.
Isai. 45. 7.
Hag. 2. 9.
^l Ps. 3. 6.
Isai. 35. 9.
Jer. 30. 10.
Ex. 34. 25.
Hos. 2. 18.
Zeph. 3. 13.
^m 2 Kin. 17. 25.
Ex. 5. 17.
ⁿ Ez. 14. 17.
^o Josh. 23. 10.

¹ Or, by these means.
² Or, pillar.

³ Or, figured stone.
⁴ Heb. a stone of picture.

⁵ Heb. cause to cease.

54. in these years] More properly, by one of these means. The extreme period of servitude in this case was six years, as when the master was a Hebrew (Ex. xxi. 2).

Looking at the law of the Jubilee from a simply practical point of view, its operation must have tended to remedy those evils which are always growing up in the ordinary conditions of human society. It prevented the permanent accumulation of land in the hands of a few, and periodically raised those whom fault or misfortune had sunk into poverty to a position of competency. It must also have tended to keep alive family feeling, and helped to preserve the family genealogies.

But in its more special character, as a law given by Jehovah to His peculiar people, it was a standing lesson to those who would rightly regard it, on the terms upon which the enjoyment of the Land of Promise had been conferred upon them. All the land belonged to Jehovah as His supreme Lord, every Israelite as His vassal belonged to Him. The voice of the Jubilee horns, twice in every century, proclaimed the equitable and beneficent social order appointed for the people; they sounded that acceptable year of Jehovah which was to bring comfort to all that mourned, in which the slavery of sin was to be abolished, and the true liberty of God's children was to be proclaimed (Luke ii. 25; Isai. lxi. 2; Luke iv. 19; Acts iii. 21; Rom. viii. 19-23; 1 Pet. i. 3, 4).

XXVI. 1. *idols*] Literally, *things of nought*. Heb. *deelim*. There appears to have been a play on the similarity in sound of this word to *Elohim* (God). Cp. 1 Cor. viii. 4.

standing image] Either an upright statue, or a pillar, such as an obelisk or a Celtic menhir, set up for an idolatrous purpose (cp. Ex. xxxiv. 13 note). The public worship of Jehovah required, first, the exclusion of all visible symbols of deity as well as of all idolatrous objects, and next (v. 2), the keeping holy the times and the Place appointed by the Law for His formal service. The word Sabbaths must here include the whole of the set times. See xxiii. 3 note.

3-45. As "the Book of the Covenant" (Ex. xx. 22-xxiii. 33) concludes with promises and warnings (Ex. xxiii. 20-33), so does this collection of laws contained in the Book of Leviticus. But the former passage relates to the conquest of the Land of Promise, this one to the subsequent history of the nation. The longer similar passage in Deuteronomy (xxvii.-xxx.) is marked by broader and deeper promises and denunciations having immediate reference not only to outward consequences, but to the spiritual death incurred by transgressing the Divine will.

4. *rain in due season*] The periodical rains, on which the fertility of the Holy Land so much depends, are here spoken of. There are two wet seasons, called in Scripture the former and the latter rain (Deut. xi. 14; Jer. v. 24; Joel ii. 23; Hos. vi. 3; Jam. v. 7). The former or Autumn rain falls in heavy showers in November and December. In March the latter or Spring rain comes on, which is precarious in quantity and duration, and rarely lasts more than two days.

6. Cp. marg. ref.; Joel ii. 19; Job xi. 18.
8. *five of you shall chase*] A proverbial

o 2 Kin. 13.
 23.
 p Neh. 9. 23.
 Ps. 107. 38.
 q ch. 25. 22.
 r Josh. 22. 19.
 Rev. 21. 3.
 s ch. 20. 23.
 t 2 Cor. 6. 16.
 u Jer. 7. 23.
 Ez. 11. 20.
 v ch. 25. 38.
 w Jer. 2. 20.
 Ez. 34. 27.
 x Lam. 2. 17.
 Mal. 2. 2.
 y ver. 43.
 z Kin. 17. 15.
 a Deut. 28.
 b 65.
 c Deut. 28.
 22.
 d 1 Sam. 2.
 33.
 e Jer. 5. 17.
 Mic. 6. 15.
 f ch. 17. 10.
 g Judg. 2. 14.
 Jer. 19. 7.
 h Ps. 106. 41.
 i Ps. 53. 5.
 Prov. 23. 1.
 j 1 Sam. 2. 5.
 k Isai. 25. 11.
 Ez. 7. 24.
 l Deut. 28.
 23.
 m Ps. 127. 1.
 Isai. 49. 4.
 n Hag. 1. 10.
 o 2 Kin. 17. 25.
 p 2 Chr. 15. 5.
 Lam. 1. 4.
 Zech. 7. 14.
 q Amos 4. 6.

shall put ten thousand to flight: and your enemies shall fall
 9 before you by the sword. For I will have respect unto you,
 and make you fruitful, and multiply you, and establish my
 10 covenant with you. And ye shall eat old store, and bring
 11 forth the old because of the new. And I will set my tabernacle
 12 among you: and my soul shall not abhor you. And I will
 walk among you, and will be your God, and ye shall be my
 13 people. I am the LORD your God, which brought you forth
 out of the land of Egypt, that ye should not be their bondmen;
 and I have broken the bands of your yoke, and made you go
 14 upright. ¶ But if ye will not hearken unto me, and will not do
 15 all these commandments; and if ye shall despise my statutes,
 or if your soul abhor my judgments, so that ye will not do all
 16 my commandments, but that ye break my covenant: I also will
 do this unto you; I will even appoint over you terror, con-
 sumption, and the burning ague, that shall consume the eyes,
 and cause sorrow of heart: and ye shall sow your seed in vain,
 and your enemies shall eat it. And I will set my face against
 you, and ye shall be slain before your enemies: they that hate
 you shall reign over you; and ye shall flee when none pur-
 18 sueth you. And if ye will not yet for all this hearken unto
 19 me, then I will punish you seven times more for your sins. And
 I will break the pride of your power; and I will make your
 20 heaven as iron, and your earth as brass: and your strength
 shall be spent in vain: for your land shall not yield her in-
 crease, neither shall the trees of the land yield their fruits.
 21 And if ye walk contrary unto me, and will not hearken unto
 me; I will bring seven times more plagues upon you according
 22 to your sins. I will also send wild beasts among you, which
 shall rob you of your children, and destroy your cattle, and make
 you few in number; and your high ways shall be desolate.
 23 And if ye will not be reformed by me by these things, but will

¹ Heb. upon you.

² Or, at all adventures with me, and so ver. 24.

mode of expression for superiority in warlike prowess (Deut. xxii. 30; Isai. xxx. 17).

9. *establish my covenant*] All material blessings were to be regarded in the light of seals of the "everlasting covenant." Cp. Gen. xvii. 4-8; Neh. ix. 23.

10. *bring forth the old because of the new*] Rather, clear away the old before the new; that is, in order to make room for the latter. Cp. marg. ref.

16. THE FIRST WARNING for disobedience is disease. "Terror" (lit. trembling) is rendered *trouble* in Ps. lxxviii. 33; Isai. lxxv. 23. It seems here to denote that terrible affliction, an anxious temperament, the mental state ever at war with Faith and Hope. This might well be placed at the head of the visitations on a backslider who had broken the Covenant with his God. Cp. Deut. xxxii. 25; Jer. xv. 8; Prov. xxviii. 1; Job xxiv. 17; Ps. xxiii. 4.

consumption, and the burning ague] Cp. marg. ref. The first of the words in the original comes from a root signifying to waste away; the latter (better, fever), from one signifying to kindle a fire. Consumption is

common in Egypt and some parts of Asia Minor, but it is more rare in Syria. Fevers of different kinds are the commonest of all diseases in Syria and all the neighbouring countries. The opposite promise to the threat is given in Ex. xv. 26, xxiii. 25.

18. *for all this*] i.e. for all the afflictions in vv. 16, 17.

seven times] The sabbatical number is here proverbially used to remind the people of the Covenant. Cp. Gen. iv. 15, 24; Ps. cxix. 164; Prov. xxiv. 16; Luke xvii. 4.

19, 20. THE SECOND WARNING is utter sterility of the soil. Cp. Deut. xi. 17, xxviii. 18; Ezek. xxxiii. 28, xxxvi. 34, 35.

21, 22. THE THIRD WARNING is the multiplication of destructive animals, &c. Cp. Deut. xxxii. 24; Ezek. v. 17, xiv. 15; Judg. v. 6, 7; Isai. xxxiii. 8.

23-26. THE FOURTH WARNING. Jehovah now places Himself as it were in a hostile position towards His people who "will not be reformed" (rather, brought unto God: Jer. ii. 30). He will avenge the outraged cause of His Covenant, by the sword, pestilence, famine, and captivity.

- 24 walk contrary unto me; *then will I also walk contrary unto
 25 you, and will punish you yet seven times for your sins. And *I
 will bring a sword upon you, that shall avenge the quarrel of
 my covenant: and when ye are gathered together within your
 cities, *I will send the pestilence among you; and ye shall be
 26 delivered into the hand of the enemy. *And when I have
 broken the staff of your bread, ten women shall bake your
 bread in one oven, and they shall deliver *you* your bread again
 27 by weight: and *ye shall eat, and not be satisfied. And *if ye
 will not for all this hearken unto me, but walk contrary unto
 28 me; then I will walk contrary unto you also *in fury; and I,
 29 even I, will chastise you seven times for your sins. *And ye
 shall eat the flesh of your sons, and the flesh of your daughters
 30 shall ye eat. And *I will destroy your high places, and cut
 down your images, and *cast your carcases upon the carcases of
 31 your idols, and my soul shall *abhor you. *And I will make
 your cities waste, and *bring your sanctuaries unto desolation,
 32 and I will not smell the savour of your sweet odours. *And I
 will bring the land into desolation: and your enemies which
 33 dwell therein shall be *astonished at it. And *I will scatter you
 among the heathen, and will draw out a sword after you: and
 34 your land shall be desolate, and your cities waste. ¶ *Then
 shall the land enjoy her sabbaths, as long as it lieth desolate,
 and ye be in your enemies' land; *even* then shall the land rest,
 35 and enjoy her sabbaths. As long as it lieth desolate it shall
 rest; because it did not rest in your *sabbaths, when ye dwelt

* 2 Sam. 22.
 27.
 Ps. 18, 28.
 * Ez. 6, 17.
 & pass.
 * Num. 14.
 12.
 Jer. 14, 12.
 Amos 4, 10.
 * Ps. 105, 16.
 * Isai. 9, 20.
 * ver. 21, 21.
 * Isai. 60, 18.
 Jer. 21, 6.
 Ez. 5, 13.
 * Deut. 28.
 53.
 * Isai. 27, 9.
 * 2 Kin. 23.
 20.
 * Ps. 78, 59.
 * Neh. 2, 3.
 * Lam. 1, 10.
 * Jer. 9, 11.
 * 1 Kin. 9, 8.
 * Deut. 4, 27.
 & 28, 64.
 * 2 Chr. 36.
 21.
 * ch. 25, 2.

26. Omit "and."—"To break the staff of bread," was a proverbial expression for cutting off the supply of bread, the staff of life (Ps. cv. 16; Ezek. iv. 16, v. 16, xiv. 13, cp. Isai. iii. 1). The supply was to be so reduced that one oven would suffice for baking the bread made by ten women for ten families, and when made it was to be dealt out in sparing rations by weight. See 2 K. vi. 25; Jer. xiv. 18; Lam. iv. 9; Ezek. v. 12; Hos. iv. 10; Mic. vi. 14; Hagg. i. 6.

27-33. THE FIFTH WARNING. For v. 29 see 2 K. vi. 28, 29; Jer. xix. 8, 9; Lam. ii. 20, iv. 10; Ezek. v. 10: for v. 30 see 2 Chr. xxxiv. 3; Ezek. vi. 4; Jer. xiv. 19: for v. 31 see 2 K. xxv. 9; Ps. lxxiv. 6, 7: for vv. 32, 33 see Deut. xxviii. 37; Ps. xlv. 11; Jer. ix. 16, xviii. 16; Ezek. v. 1-17; Jer. iv. 7; Ezek. ix. 6, xii. 15; Zech. vii. 14.

30. *high places*] There is no doubt that the word here denotes elevated spots dedicated to false worship (see Deut. xii. 2), and especially, it would seem, to that of Baal (Num. xxii. 41; Josh. xiii. 17). Such spots were however employed and approved for the worship of Jehovah, not only before the building of the Temple, but afterwards (Jud. vi. 25, 26, xiii. 16-23; 1 S. vii. 10, xvi. 5; 1 K. iii. 2, xviii. 30; 2 K. xii. 8; 1 Chr. xxi. 26, &c.). The three altars built by Abraham at Shechem, between Bethel and Ai, and at Mamre, appear to have been on heights, and so was the Temple.

The high places in the Holy Land may thus have been divided into those dedicated

to the worship of Jehovah, and those which had been dedicated to idols. And it would seem as if there was a constant struggle going on. The high places polluted by idol worship were of course to be wholly condemned. They were probably resorted to only to gratify a degraded superstition. See xix. 31, xx. 2-5. The others might have been innocently used for prayer and religious teaching. But the temptation appears to have been too great for the temper of the people. They offered sacrifice and burnt incense on them; and hence thorough reformers of the national religion, such as Hezekiah and Josiah, removed the high places altogether (2 K. xviii. 4, xxiii. 5).

your images] The original word is rendered in the margin of our Bible *sun images* (2 Chr. xiv. 5; Isai. xvii. 8; Ezek. vi. 4, &c.). Phœnician inscriptions prove that the word was commonly applied to images of Baal and Astarte, the god of the sun and the goddess of the moon. This exactly explains 2 Chr. xxxiv. 4 sq.

idols] The Heb. word here literally means things which could be rolled about, such as a block of wood or a lump of dirt. It was no doubt a name given in derision. Cp. Isai. xl. 20, xlv. 19; 2 K. i. 2.

31. *sanctuaries*] The Holy Places in the Tabernacle and the Temple (Ps. lxxviii. 35. Cp. Ps. lxxiv. 7).

I will not smell the savour, &c.] See i. 9.
 35. More literally: All the days of its

- m Ez. 21. 7.
 n Job 15. 21.
 Prov. 28. 1.
 o Isai. 10. 4.
 1 Sam. 14.
 15, 16.
 p Josh. 7. 12.
 q Deut. 4. 27.
 Neh. 1. 8.
 Jer. 3. 25.
 Ez. 4. 17.
 Hos. 5. 15.
 Zech. 10. 9.
 r Num. 5. 7.
 1 Kin. 8. 33.
 Neh. 9. 2.
 Prov. 28. 13.
 Dan. 9. 3, 4.
 Luke 15. 18.
 1 John 1. 9.
 s Ez. 44. 7.
 t 1 Kin. 21.
 29.
 2 Chr. 12. 6.
 u Ex. 2. 24.
 Ps. 106. 45.
 Ez. 16. 60.
 v Ps. 130. 23.
 w ver. 34, 35.
 x ver. 15.
 a Deut. 4. 31.
 2 Kin. 13. 23.
 Rom. 11. 2.
 b Rom. 11.
 28.
 c ch. 22. 33.
 d Ps. 98. 2.
 Ez. 20. 9.
 e ch. 27. 34.
 Deut. 6. 1.
 John 1. 17.
 f ch. 25. 1.
- 36 upon it. ¶ And upon them that are left *alive* of you ^m I will send a faintness into their hearts in the lands of their enemies; and ⁿ the sound of a ^o shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when
 37 none pursueth. And ^p they shall fall one upon another, as it were before a sword, when none pursueth: and ^q ye shall have
 38 no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you
 39 up. And they that are left of you ^r shall pine away in their iniquity in your enemies' lands; and also in the iniquities of
 40 their fathers shall they pine away with them. ¶ ^s If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also
 41 they have walked contrary unto me; and ^t that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their ^u uncircumcised hearts be ^v humbled,
 42 and they then accept of the punishment of their iniquity: then will I ^w remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I re-
 43 member; and I will ^x remember the land. ¶ ^y The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they ^z despised my judgments, and because their soul abhorred my statutes.
 44 And yet for all that, when they be in the land of their enemies, ^a I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I ^b am
 45 the LORD their God. But I will ^c for their sakes remember the covenant of their ancestors, ^d whom I brought forth out of the land of Egypt ^e in the sight of the heathen, that I might be their
 46 God: I ^f am the LORD. ¶ ^g These ^h are the statutes and judgments and laws, which the LORD made between him and the children of Israel ⁱ in mount Sinai by the hand of Moses.

¹ Heb. *driven*.

desolation shall it rest that time which it rested not in your Sabbaths while ye dwelt upon it. That is, the periods of rest of which the land had been deprived would be made up to it. Cp. 2 Chr. xxxvi. 20, 21.

38. *the land of your enemies shall eat you up*] Cp. Num. xiii. 32; Ezek. xxxvi. 13.

39. *iniquity*] The meaning here is, in the punishment of their iniquity, and, in the next clause, in the punishment of the iniquity (as in vv. 41, 43) of their fathers. In the next verse the same Heb. word is properly represented by "iniquity." Our translators have in several places put one of the English words in the text and the other in the margin (Gen. iv. 13, xix. 15; 2 K. vii. 9; Ps. lxi. 27, &c.). The language of Scripture does not make that trenchant division between *sin* and *punishment* which we are accustomed to do. Sin is its own punishment, having in itself, from its very commencement, the germ of death. "Sin, when it is finished, bringeth forth death" (Jam. i. 15; Rom. ii. 5, v. 12).

40. *trespass*] The Hebrew word signifies an injury inflicted on the rights of a person, as distinguished from a sin or iniquity regarded as an outrage of the Divine law. Every wrong act is of course both a sin and a trespass against God. In this place Jehovah takes the breach of the Covenant as a personal trespass.

41. *uncircumcised hearts*] The outward sign of the Covenant might be preserved, but the answering grace in the heart would be wanting (Acts vii. 51; Rom. ii. 28, 29; Jer. vi. 10, ix. 26; cp. Col. ii. 11).

accept of the punishment of their iniquity] Literally, *enjoy their iniquity*. The word here and in v. 43 rendered "accept" in this phrase, is the same as is rendered "enjoy" in the expression "the land shall enjoy her sabbaths" (v. 34). The antithesis in v. 43 is this: *The land shall enjoy her sabbaths—and they shall enjoy the punishment of their iniquity*. The meaning is, that the land being desolate shall have the blessing of rest, and they having repented shall have the blessing of chastisement. The feelings of a devout

CHAP. 27. AND the LORD spake unto Moses, saying, Speak unto
 2 the children of Israel, and say unto them, "When a man shall
 make a singular vow, the persons *shall be* for the LORD by thy
 3 estimation. And thy estimation shall be of the male from
 twenty years old even unto sixty years old, even thy estimation
 shall be fifty shekels of silver, ^bafter the shekel of the sanctuary.
 4 And if it *be* a female, then thy estimation shall be thirty shekels,
 5 And if it *be* from five years old even unto twenty years old, then
 thy estimation shall be of the male twenty shekels, and for the
 6 female ten shekels. And if it *be* from a month old even unto
 five years old, then thy estimation shall be of the male five
 shekels of silver, and for the female thy estimation *shall be* three
 7 shekels of silver. And if it *be* from sixty years old and above; if
 it *be* a male, then thy estimation shall be fifteen shekels, and for
 8 the female ten shekels. But if he be poorer than thy estima-
 tion, then he shall present himself before the priest, and the
 priest shall value him; according to his ability that vowed shall
 9 the priest value him. And if it *be* a beast, whereof men bring
 an offering unto the LORD, all that *any man* giveth of such unto
 10 the LORD shall be holy. He shall not alter it, nor change it, a
 good for a bad, or a bad for a good: and if he shall at all change
 beast for beast, then it and the exchange thereof shall be holy.
 11 And if it *be* any unclean beast, of which they do not offer a
 sacrifice unto the LORD, then he shall present the beast before
 12 the priest: and the priest shall value it, whether it be good or
 13 bad: ^cas thou valuest it, *who art* the priest, so shall it be. ^dBut
 if he will at all redeem it, then he shall add a fifth *part* thereof
 14 unto thy estimation. ¶ And when a man shall sanctify his
 house to be holy unto the LORD, then the priest shall estimate
 it, whether it be good or bad: as the priest shall estimate it,
 15 so shall it stand. ^eAnd if he that sanctified it will redeem his
 house, then he shall add the fifth *part* of the money of thy esti-
 16 mation unto it, and it shall be his. And if a man shall sanctify

^a Num. 6. 2.
 See Judg.
 11. 30, 31, 39,
 1 Sam. 1. 11,
 28.

^b Ex. 30. 13.

^c ver. 15, 19.

^d ver. 13.

^e Heb. according to thy estimation, O priest, &c.

captive Israelite are beautifully expressed in Tobit xiii. 1-18.

XXVII. DUES. The position which this chapter holds after the formal conclusion, xxvi. 46, suggests that it is of a supplementary character. There seems, however, no reason to doubt its Mosaic origin.

2-3. Rather, When a man makes a special vow which concerns thy valuation of persons to Jehovah, if thy estimation shall be of the male, &c. The expression "thy estimation" is addressed either to Moses or to the priest (v. 12): it denoted a legal valuation. The vow of a person was perhaps most frequently made in cases of illness or danger, under the impulse of religious feeling, either in the way of thankfulness for blessings received, or of supplication for something desired. A man might dedicate himself, his wife, his child, or his bondservant. This might have been an old custom; but the Law ordained that he who had taken such a vow should pay a sum of money to the Sanctuary, determined according to the age and sex of the person.

3-7. The relative values of the persons appear to be regulated according to an estimate of the probable value of their future work:—

	Male.	Female.
From a month to five years	5	3 shekels.
From five years to twenty	20	10 "
From forty years to sixty	50	30 "
Sixty years and more	15	10 "

As regards the shekel of the Sanctuary, see Ex. xxxviii. 24 note.

8. *if he be poorer than thy estimation* Too poor (to pay) thy valuation. Cp. v. 7, 11.

14. *sanctify* i.e. vow to devote. This law relates to houses in the country (xxv. 31), which were under the same general law as the land itself, with a right of redemption for the inheritor till the next Jubilee. See vv. 17-19. For houses in walled towns the right of redemption lasted for only one year, (xxv. 29).

16. *some part of a field of his possession* Rather, a part of the land of his inheritance.

- unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: 'an homer of
 17 barley seed *shall be valued* at fifty shekels of silver. If he sanctify his field from the year of jubile, according to thy estimation
 18 it shall stand. But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall
 19 be abated from thy estimation. ¹And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured
 20 to him. And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.
 21 But the field, ²when it goeth out in the jubile, shall be holy unto the LORD, as a field ³devoted; ⁴the possession thereof shall be the priest's. And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of ⁵his possession; ⁶then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.
 24 ⁷In the year of the jubile the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did* belong. And all thy estimations shall be according to the shekol of the sanctuary: ⁸twenty gerahs shall be the shekel.
 26 ¶ Only the ⁹firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether it be ox, or sheep: it is the LORD's. And if *it* be of an unclean beast, then he shall redeem it according to thine estimation, ¹⁰and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation. ¶ ¹¹Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath,

¹ Or, the land of an homer, &c.

² Heb. firstborn, &c.

the seed thereof] i.e. the quantity of seed required to sow it properly. Thus the value of about 5½ bushels (an homer) was about 6l. 9s. 2d. (50 shekels. See Ex. xxxviii. 24.)

21. devoted] See v. 28 note.

25. On the shekel and the gerah, see Ex. xxx. 13, xxxviii. 24 notes.

28. devoted thing] The primary meaning of the Heb. word (*chêrem*) is something cut off, or shut up. Its specific meaning in the Law is, that which is cut off from common use and given up in some sense to Jehovah, without the right of recal or commutation. It is applied to a field wholly appropriated to the Sanctuary (v. 21), and to whatever was doomed to destruction (1 S. xv. 21; 1 K. xx. 42). Our translators have often rendered the word by "cursed," or "a curse," which in some places may convey the right sense, but it should be remembered that the terms are not identical in their compass of meaning (Deut. vii. 26; Josh. vi. 17, 18, vii. 1; Isai. xxxiv. 5, xliii. 28, &c. Cp. Gal. iii. 13).

of man and beast] This passage does not permit human sacrifices. Man is elsewhere clearly recognised as one of the creatures which were not to be offered in sacrifice (Ex. xiii. 13, xxxiv. 20; Num. xviii. 15).

Therefore the application of the word *chêrem* to man is made exclusively in reference to one rightly doomed to death and, in that sense alone, given up to Jehovah. The man who, in a right spirit, either carries out a sentence of just doom on an offender, or who, with a single eye to duty, slays an enemy in battle, must regard himself as God's servant rendering up a life to the claim of the Divine justice (cp. Rom. xiii. 4). It was in this way that Israel was required to destroy the Canaanites at Hormah (Num. xxi. 2, 3; cp. Deut. xiii. 12-18), and that Samuel hewed Agag in pieces before the Lord (1 S. xv. 33). In all such instances, a moral obligation rests upon him whose office it is to take the life: he has to look upon the object of his stroke as under a ban to the Lord (cp. Deut. xx. 4; Gal. iii. 13). There can therefore be neither redemption nor commutation.

It is evident that the righteousness of this law is not involved in the sin of rash or foolish vows, such as Saul's (1 S. xiv. 24) or Jephthah's (Judg. xi. 30).

And it seems hardly needful to add that sacrifice, as it is represented both in the Law and in the usage of the Patriarchs, is something very different from consecration

both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD. ^rNone devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death. And ^{2, 3.}**all* the tithe of the land, *whether* of the seed of the land, or of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD. ^{* Gen. 28. 22.}And if a man will at all redeem *ought* of his tithes, he shall add thereto ^{Num. 18. 21,}the fifth *part* thereof. And concerning the tithe of the herd, or of the flock, *even* of whatsoever ^{21.}"passeth under the rod, the tenth shall be holy unto the LORD. ^{2 Chr. 31. 5,}He shall not search whether it be good or bad, ^{6, 12.}"neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. ^{Neh. 13. 12.}¶ ^{Mal. 3. 8.}"These *are* the commandments, which ^{1 ver. 13.}the LORD commanded Moses for the children of Israel in mount Sinai. ^{" See Jer. 33. 13.}
^{Ez. 20. 37.}
^{Mic. 7. 14.}
^{* ver. 10.}
^{y ch. 26. 40.}

under a ban, though a thing to be sacrificed might come under the designation of *chêrem* in its wider sense. The sacrifice was always the offering up of the innocent life of a creature chosen, approved, and without spot or blemish.

32. *whatsoever passeth under the rod*] According to rabbinical tradition, the animals

to be tithed were enclosed in a pen, and as they went out one by one at the opening, every tenth animal was touched with a rod dipped in vermillion. Cp. marg. reff.

For a more full explanation of what relates to tithes, see marg. reff. and Gen. xiv. 20; Deut. xiv. 22, 28.